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ON THE CONGREGATIONAL ASSOCIATIONS AND COUNCILS
OF NEW ENGLAND.

[As the subject of County Associations and District Unions is exciting increased attention amongst our churches, we think it desirable to reprint the following essay from a valuable American quarterly journal, called *The New Englander*, (Part X. April, 1845,) that our readers may have before them the system observed by our brethren in New England, and the reasons by which it is sustained. It is scarcely necessary to add, that we are not to be understood as committed to the approval of all its details by this republication.—EDITOR.]

There is a necessity for ecclesiastical bodies more extended than single churches.

Each church of Christ sustains important relations to all other churches, and to the church universal, in addition to its peculiar ties to its own members. If the direct end of its organisation is the due regulation and training of its own members, for the furtherance of their peace and holiness, the ultimate end of it, to which this first end is subservient, is the advancement of the kingdom of Christ in the world, the welfare of the church universal. This is evident from the fact that each church, like each individual, is but a member of the body of Christ. Hence it is bound indissolubly to that body and to all its members. Its prosperity and peace are in a high degree identified with theirs. For it is divinely ordered; so that of necessity the members should have the same care one for another, and whether one member suffer, all suffer with it; or one member be honoured, all the members rejoice with it. 1 Cor. xii. 25, 26.

Hence, while the first and immediate concern of every church is with its own members, its obligations do not terminate with them. It has still higher relations, and owes still higher duties to the whole body of Christ. Nor can it sunder these ligaments, or disown this relationship, without at the same time committing suicide. As well might a member of the human body undertake to subsist and act for itself alone, refusing to help or be helped by its fellow-members. The very attempt to appropriate its whole life to itself, or its own exclusive welfare, would sever it from the common spring of life, torn from which none can live. So is it with the body of Christ and its members. And it is well observed by Owen, that a church which isolates itself from other evangelical churches, is a body to which it is dangerous for any person to commit his soul.

Thus arises a twofold necessity for communion and concert of churches, involving of course ecclesiastical bodies more extended than single congregations of believers.

1. They are needed for the care of those common interests which affect the well-being of the whole body, not less than of its single members. It is one of the clearest of all axioms in secular as well as religious affairs, that all who are affected by given measures, should have a share in their management. *Quod tangit omnes, debet ab omnibus tractari*. Things which relate to the common defence, welfare, and peace of the churches, and in which agreement is of the highest moment to all and each of them, should be adjusted by a common council representing all, and not by the caprice of single churches. The good which they are all bound to promote, the evil which they are all bound to resist, they may manage with far greater efficiency and success in combined than separate action. United, they stand against all assaults; divided, they are an easy prey to foes within and without. The preservation and promotion of sound doctrine, the increase and propagation of religion, the suppression of error, discord, and prevailing sins, obviously require their united action.

2. Various cases arise in the administration of the affairs of a single church, which either deeply affect other churches in their consequences, or are beyond the ability of the churches in which they occur to issue safely without assistance from sister churches. The settlement and dismissal of pastors require the counsel and assistance of other churches on both these grounds. Cases of discipline, either because they are weighty or complex in their own nature, or on account of the obstinate dissensions they engender, or because the person censured insists that he is oppressed, it may be absolutely indispensable to submit to a higher court for advice, before they can be issued with safety. In such emergencies it is the duty of a church to ask, and of its associate churches to render the requisite assistance, to be helpers of their joy, without lording it over their faith.

Thus it is clear that the great ends of church organisation cannot be realised, without the action of ecclesiastical bodies more extended than single churches, and capable of reaching those churches themselves, so far as to further their individual peace and prosperity, and render them tributary to the welfare of the whole body of Christ.

Any system of church polity, therefore, which does not make adequate provision for this purpose, is so far forth vitiated by a radical defect. A system which claims adoption, should not only show itself adapted to the internal regimen of single churches, but also well fitted to bring into exercise the communion of churches in all needful combined ecclesiastical action. It must provide ecclesiastical bodies, constituted by a union of churches, which are competent to promote the peace, purity, and prosperity of the whole body; to "provide for the common defence, and promote the general welfare." We believe it can be shown that no system of church government secures these ends so well as the Congregational.

Congregationalism reaches these objects by means of councils formed by a union of churches, each of which chooses one lay delegate to attend, together with its pastor, who is always a member *ex officio*. These councils may be either standing bodies to attend to all cases within their circuit, as in Connecticut; or occasional, selected and formed for each successive case, and dissolved when it is issued. Of the comparative merits of standing and occasional councils, we shall treat hereafter. But we have described the general character of those bodies, which, on the Congregational system, transact such ecclesiastical business as is beyond the province or ability of particular churches. And it is maintained, that on a general view, aside from a minute survey of their workings, they are eminently scriptural and rational.

1. They are scriptural. The only example recorded in the New Testament of any ecclesiastical body more extensive than a particular church and its officers, is found in Acts xv. Here it appears that the church at Antioch was annoyed with a contention about circumcision, which it could not of itself compose. They determined to send to the apostles and elders at Jerusalem for advice on the question. From the result of this council, verses 22, 23, it appears that the brethren of the church were joined with the apostles and elders, in deliberating upon and deciding this question. This case is the more striking and conclusive, as to the place which the brethren should have in these councils, from the fact that the apostles were present. Great as were their powers in the planting and organising of churches, it appears that after these churches attained a settled state, they assumed no exclusive authority or rule over them. Much less, then, can such a prerogative be conceded to their pretended successors, or to inferior church officers. This example, therefore, is our Divine warrant for resorting to councils to dispose of whatever lies beyond the province of single churches, and

for composing such councils of ministers and people, as two co-ordinate, mutually poisoning, harmonious powers.

2. This is agreeable to reason. It accords with first principles, as applied in all analogous cases. All well-constructed governments which preserve the golden mean of liberty regulated by laws, between the ruinous extremes of anarchy and despotism, are composed of different powers which represent the different parties in interest. These balance each other, and thus prevent all extreme and oppressive measures. In the doings of ecclesiastical bodies, ministers and churches have each a great and palpable stake. How reasonable, then, that they both participate equally in their proceedings! Guarding the rights and interests of all, it secures their hearty co-operation in the great common cause.

Withal, the fundamental principles of government in particular churches, are thus carried out into higher ecclesiastical bodies. In each case the ministry and brethren co-operate in its administration.

Finally, this construction of councils furnishes the highest security, that the choice, wisdom, and piety of the churches will be collected, and brought to manage her great and weighty concerns. They are composed of pastors, the chosen spiritual guides of the churches, who give themselves wholly to these things, and of representatives of the people, who will ordinarily be chosen on account of their superior fitness to transact such business.

Let us next consider the power of these councils, and the extent to which their decisions are binding upon churches.

The decisions of Congregational councils are advisory, and for that reason of most salutary efficacy.

Here we find a distinctive peculiarity of Congregationalism. As, in states, that is the best government which secures the just rights and liberties of the subject on the one hand, and the supremacy of law and order on the other; so in ecclesiastical polity, the great problem is, to preserve the rights of conscience and Christian liberty inviolate on the one side, and on the other to preserve truth, holiness, and unity in the churches. We believe that no men who live, or have lived, have mastered this problem so well as our Puritan fathers: that they understood the Lord's way, and therefore the true way, of guarding each interest, without detriment to the other, and of bringing both to their utmost perfection.

According to both the theory and practice of Congregationalism, the decisions of councils are advisory, and not absolutely binding upon particular churches without their own consent. That the Scriptures warrant the assumption of no more than advisory powers by councils, appears—

1. From the fact that supreme authority, under Christ, in matters of discipline, is conferred upon the churches. Matt. xviii. 17; 1 Cor. v. 5, 13.

2. The apostles did not assume dominion over the faith, but were only helpers of the joy of the churches. It may well be concluded that such dominion is denied to all subsequent and inferior ecclesiastical persons and bodies. It is their office to help the joy and further the peace and welfare of the churches, but not to rule over them.

3. The result of the council already adverted to, Acts xv., authorises this same conclusion. The form of their result is more like the delivery of an opinion than a mandate. And yet it is not mere advice, in the ordinary sense of that term. It does not stand in the same relation to the parties advised, as the same counsel would if it came from any indifferent or accidental source.* It is counsel given in God's appointed way, by those to whom he has committed the office of expounding his word, and helping the churches to gain a knowledge of his will in such cases. As such, it is to be solemnly weighed and cordially welcomed, with a predisposition to abide by it, until it is proved to be unscriptural. The presumption is, that it is the voice of God, until the contrary is plainly proved. This being so, all doubts on the part of the churches turn in favour of the ascendancy of the council's advice. And since the very summoning of a council by a church implies some degree of doubt, the probability ever is, that the advice of the council will prevail. In questions of mere prudence or expediency, it ought always to be decisive. When conscientious objections to its advice are entertained, that advice may properly be rejected, till these scruples are removed, which is almost always accomplished. Hence, in theory and in practice, their decisions have a paramount and controlling influence, with as rare exceptions as the friction arising from human depravity occasions under any system whatever. And this acquiescence of the churches is the more perfect, because it is voluntary, and not forced upon them, against their own conscientious convictions. While this system provides for general order and unity, of the most precious, because most cordial kind, it leaves the liberty and

* The only seeming exception to this view of the power of councils is found in the Saybrook Articles. Art. V. declares, that the decision of the council "shall be a final issue, and all parties shall sit down and be determined thereby." But while such is the letter of these Articles, the great principle of Congregationalism which we have declared, has for the most part ruled in practice, especially since the first half-century of the existence of the platform. The churches of Connecticut have taken these Articles as the *general basis* of their system, without a strict observance of every clause. While consociations see that their decisions are not trifled with, and are almost uniformly successful in procuring the acquiescence of the churches in them, yet they no more than occasional councils compel the churches to accept them, against their conscientious convictions. Nor do they pass sentence of non-communication for such refusal, unless in those clear cases of persistence in anti-christian heresy or malpractice, which would excise from the fellowship of all Congregational churches.

independence of the churches unimpaired. It does not compel them to do or sanction what their consciences condemn, what they believe to be clearly wrong, and forbidden by the word of God. Thus a great provision is made for Christian liberty and purity, which is the distinctive glory of our system, viz. that whenever a church deems the advice of a council clearly opposed to the law of God, it is left free to fall back upon that first principle of all religion, that **WE OUGHT TO OBEY GOD, RATHER THAN MAN.** Any ecclesiastical system which does not shape itself into harmony with this great principle, is essentially vicious.* The advantages of this feature of Congregationalism multiply, the farther they are traced.

1. Ample provision is made for the regulation of those matters of common interest which concern the churches at large, and of those affairs of particular churches, to the settlement of which they singly are inadequate. Councils are the organs through which the whole brotherhood of churches declares its judgment to single churches, and the body of Christ guides its separate members in orderly and harmonious action. Although it stops short of lording it over the consciences of men, it is yet no less efficient than other systems of church polity, which wield this imperial authority. It is efficient, because it is God's way, and is therefore made mighty through him. It is efficient, because it gains the conscientious, cordial, unforced consent of those who are thus guided, when the same decision, forced upon them by absolute authority, might provoke hostility and resistance. It is efficient, because it is "the judgment of the many," regularly ascertained and formally expressed. It is efficient, because in fact no churches have been more blessed with order, purity, and peace, than the Congregational.

2. It provides for liberty of conscience. Although the reader's attention has already been called to this great peculiarity, its importance warrants a further notice of it. At this point, as we think, our Congregational forefathers displayed a more thorough and delicate insight into the true genius of Christianity, than any who lived before them since apostolic times, and most who have lived after them. The conscience must be untrammelled, if we would have it unperverted and undefiled. It must be held in direct contact and communion with

* In confirmation of this view of the power and influence of councils, see *Ratio Disciplina*, pp. 182, 183. "It is an acknowledged principle in respect to councils, that they possess only advisory powers,—in other words, their decisions are addressed to the understandings and consciences of men, and are enforced solely by moral obligations. * * * Their proper business is to GIVE LIGHT. Nevertheless, as those by whom they were called are supposed to have been sincere in their request, it is incumbent on them to examine the opinions or decisions given, with prayerful, honest, and unprejudiced minds. When their temper is such, they will generally find good reason to agree with the council."

God, and be uncoerced, except as he coerces it. As it enters deeply into the purity and vigour of religion, so it has much to do with all freedom, manliness, and dignity of character,—in short, with the elevation of our whole nature. The extent to which liberty of conscience is preserved in various parts of Christendom, is a pretty exact index to the whole state of religion. The great mass of church politicians have deemed it impossible to secure this freedom, without opening the door for universal anarchy and intolerable confusion. It is the imperishable glory of our Puritan fathers, that they solved this great problem in a system of government which reconciles freedom of conscience with order and unity.

3. If it reconciles the just liberties of particular churches with the welfare of the whole body, it no less reconciles them with the just rights and liberties of individual church members. Suppose, for example, that a church member be excommunicated, and, as he deems, unjustly, by the church to which he belongs: he may refer his case, by appeal, to a council of other churches and their pastors. If the council decides that the sentence against him ought to be revoked, the church will probably hear this advice, and act accordingly. But should it be otherwise,—should they deem it a clear case, that they cannot conscientiously restore the supposed offender to their fellowship, the decision of the council does not absolutely bind them: for it is a cardinal principle, that councils, being human, are not infallible. But, although the aggrieved person should not be restored by this particular church, he has gained his redress. Any other church may lawfully, and without offence, receive him, on the ground of his acquittal by the council. Thus the mutual rights of churches and individuals are beautifully guarded and harmonised by this scheme of Divine wisdom.

4. This scheme of church polity duly combines and proportions all those ingredients which, in human governments, are found to produce the most salutary results. Through the delegates of the Christian people, the popular and representative element has its just influence, and must for ever prevent any encroachments on the part of the ministry, and stifle in the germ every tendency towards uncontrolled hierarchical power. On the other hand, the ministry can guard their own office against all invasion of its just prerogatives. They form an intelligent, considerate, and conservative body, who temper crude and ill-advised movements by their superior knowledge, and infuse into the whole assembly wisdom, stability, and dignity. So far as judicial action devolves upon councils, they comprise what all experience has shown to be the strongest bulwarks of right and justice, a body professionally learned in the law, and a jury of the people. Thus the analogy is complete between them and the best-constituted human governments.

Objections answered.

1. It is sometimes objected to this system, that, by its own confession, it is powerless. Repudiating all pretensions to authority, it gives mere advice, which all men are at liberty to give, and all are at liberty to reject. It, after all, leaves the unruly to do as they please. May not any man, or company of men, give advice, whether organised as an ecclesiastical council or not? In reply, let us ask, has not any one power to expound the Scriptures, and press Divine truth upon the conscience? What advantage, then, has the preaching of the regular ministry over the harangues of unordained lecturers and exhorters? Simply this, that the ministry is an ordinance of God for the "perfecting of the saints, and the edifying of the body of Christ." Being divinely instituted, it is divinely blest, and empowered to "commend the truth to every man's conscience in the sight of God." So of ecclesiastical councils. They are, as we have already shown, God's ordinance, his chosen way of *giving light to the churches*, and guiding them in the paths of heavenly wisdom. Therefore they enjoy his blessing, when rightly conducted, and, however frail in themselves, are armed with that excellency of power which is of God, far more potent than all the devices of human wisdom, all the mandates of lordly authority. So far as their workings are unmarred by human depravity, their counsels are not barren or impotent, but come to the churches, "not in word only, but also in power, and in the Holy Ghost, and in much assurance." 1 Thess. i. 5. Not only so, but all incidental influences concur to give them efficacy. They come with a kindly and winning, and not a forbidding or provoking aspect. It is the nature of a good man to listen to a serious appeal to his reason and conscience, when he would revolt at a peremptory mandate which forestalls both. Moreover, the weight of a council's decision with the public is such, that a church cannot refuse submission to it, without either showing strong and urgent reasons for its course, or forfeiting the confidence and favour of sister churches. Nor is this a merely theoretical view. It is but a history of the actual ordinary working of Congregationalism. The councils of New England have generally obtained as much deference for their decisions as bishop or presbytery, and have been quite as successful in promoting order and unity, truth and godliness.

2. It is alleged that this system affords no sufficient protection against the inroads of heresy and apostasy. It is said, that if any church or churches espouse fatal error, or uphold flagrant sin, the most vigorous remedy we can apply, is to advise them to abandon it; that we are therefore in danger of nourishing the most pestilential heresies or sins in the very bosom of the church, with no effectual power to suppress or expel them. But the only foundation of this objection is ignorance. There is an ample remedy in non-communion. If a

church, after due labour for its recovery, obstinately persists in fatal heresy or sin, it is the privilege and duty of other churches to withdraw fellowship from that church, and thus guard themselves against the contagion. They are to withdraw from every brother, and much more from every congregation of brethren, that walketh disorderly. This individual churches may do on their own motion, if they are conscience-bound. But it is usual, as it is more safe and becoming, to forbear, until they obtain the sanction and co-operation of other churches represented in council. Thus the orthodox churches of New England dealt with Socinianism, and purged out this old leaven, which threatened to leaven the whole lump. While Congregationalism has this remedy, it is the last and highest that can be had under any system whatever, which does not enforce spiritual by civil penalties, and sharpen their pangs with the trenchant thong of persecution. For this ghostly tyranny it is now too late to contend.

But it may, and doubtless will, be rejoined, What advantage then remains to you, on the score of liberty of conscience, which you have so ardently dwelt upon, as one of the crowning merits of your system? We answer, that it cannot justly be called an invasion of the liberties or rights of any body of men, to refuse to own and treat them as a sound or pure church of Christ, when they furnish no evidence of being so, but plainly show themselves to be incorrigible apostates from the truth and holiness of the Gospel. But between this wholly anti-christian state and a condition of perfect soundness and purity, there lies a broad interspace, in which are various degrees of error and imperfection, blended with much truth and feeling; so that the foundation remains firm, although the building has much that is crude and unsightly. Churches of this description are Christian churches, and so to be accounted and treated, and therefore to be welcomed among the brotherhood of churches, notwithstanding the hay, wood, and stubble, which deface and partially hide the gold and silver and precious stones. Now this wide range of imperfection in churches, which, while it mars their beauty and hinders their prosperity, still falls short of subverting foundations by fundamental and fatal error, in various ways comes under the discipline of higher ecclesiastical bodies, for its correction and removal. But if these councils come to the peccant church with an unconditional mandate, instead of an appeal to reason and conscience, does it not provoke resistance? Suppose, then, it be disobeyed. Suppose the church say they cannot in conscience comply with it. It is clear that, in this case, no alternative remains, but to excommunicate the offending church from their fellowship, for a scandalous contempt of their authority. They are forced to this disastrous issue, no matter how trivial was the original fault which they aimed to correct. But when the decision of a council is in its nature advisory, no such consequences are necessary,

even if a church refuse compliance. No contempt is implied in such a refusal, because the advice was not imperative. Hence Congregationalism does not decapitate churches or ministers, or rend Christian communions, for those diversities of opinion which, in real Christians, are incident to this imperfect state, or for heresy in the bud, before there has been time to kill or cure it. A little reflection will convince all that it is owing to this feature of our church polity, that the union of Congregational churches has survived the same causes of discord which rent the Presbyterian church into two hostile communions; a disruption which, as truth and peace are now returning, most of our Presbyterian brethren fervently deplore.

Thus also is demolished the last objection to Congregationalism, viz. that it is an insufficient bond of union. It unites churches, not by chains of absolute power, which are easily snapped asunder, and if they can enforce uniformity, can never produce unity; but by the most potent and enduring of all ties, even "charity, which is the bond of perfectness." Hence there is always the endeavour, and generally successful too, to "keep the unity of the spirit in the bond of peace." Repellent influences among them are the less violent and divisive, because they are not held in perilous contiguity, or sprung to their extremest tension by the strong hand of absolute authority. The embers of discord often die away, simply because they are not blown into a flame. Moreover, purely local and personal contentions cannot spread beyond their own neighbourhood, so as to convulse, and perhaps divide, the entire communion. An offending or heretical minister is censured or deposed by his own association, or a council in the neighbourhood. His case is at an end. He cannot carry it up to an assembly, or conference, or convention representing the entire communion, and of course cannot spread the agitation among them. We have no such extended bodies wielding supreme powers, and presenting an arena for the intrigues of ambition, and the pugilism of party. Hence in this tempestuous day, the Congregational churches are at peace, while of other communions, some have been already torn asunder; and the great convocations of others, attract the earnest gaze of the world at their fierce contentions; and show decided symptoms of their speedy dissolution.*

Occasional and permanent councils compared.

By *occasional councils* we mean those which exist only for single cases. The parties calling them determine what churches and ministers they will invite to meet in council on a given occasion. If these accept the invitation, they thus constitute the council, which

* The reader's attention is called to the recent division of the Presbyterian church, and that still later of the Methodists, and to the distracted and threatening condition of the Episcopal body.

expires with the occasion that called it into being. Thus when churches depend upon occasional councils for advice and assistance, a new council is formed for each new case, and so formed as to be the creature of the parties seeking its advice.

Permanent councils, technically called consociations, are formed by a permanent confederation of churches in a given district. All the pastors of a circle of churches thus confederated, and such delegates as the churches may appoint, (each church being entitled to one,) constitute a consociation. And when the theory of this system is faithfully carried out, no other councils are known, but all "cases ecclesiastical," which are beyond the province of single churches, are brought before the consociation. As there is a diversity of opinion among Congregationalists on this subject, some advocating permanent and others occasional councils, we also will show our opinion.

The advantages of the consociational system are claimed by its advocates to be—

1. That it affords increased security for impartiality and justice in its decisions. Occasional councils are avowedly the creatures of the parties consulting them. Such is the nature of man, that if he have the liberty of choosing his own judges, he will select those who are known to be favourable to his side, if he can find them. In all ordinary cases, in which contending parties appeal for the settlement of their dispute, or a church desires to carry a point however wrong, it will be neither impossible nor difficult to find ministers enough within a large communion, who agree with them, to form the council.

In all contentions, therefore, if both parties agree in convoking a mutual council, it will be in danger of being equally divided, in which event the quarrel is prolonged and aggravated, instead of being healed. If the council be *ex parte*, its decision of course will have little weight with the party that refused to concur in calling it. It is obvious that a tribunal created by the parties appealing to it, falls far below one constituted independent of them, before which they must litigate their disputes, if they litigate them at all, in the impartiality, justness, and weight of its decisions. So in another class of cases, which involve no contentions, the superiority of consociations is manifest. Suppose a church desires to obtain the sanction and aid of a council in settling an incompetent, irregular, or heretical minister. They may be able, by hunting over the land, to conjure up a council of congenial spirits who will install him in the sacred office, when an impartial council of neighbouring churches would have unanimously discarded him.

2. Hence it is obvious that fixed councils have the stronger tendency to preserve and promote soundness, purity, and stability in the ministry and churches. They form a stronger enclosure around the flock of Christ, and leave fewer avenues through which grievous wolves can enter in to destroy them.

3. It must be their own fault if they do not excel occasional councils in dignity of character and accuracy of proceeding. A standing known body continuing from year to year, and from age to age, must obtain more respect and consideration among men, than an ephemeral organisation, which is born to-day and dies to-morrow. It can only divest itself of this superiority by gross misconduct. Withal, a permanent body gradually gains in skill, facility, and accuracy in the transaction of business. *By reason of use, its senses are exercised to discern both good and evil.* With its usages, rules, and precedents, furnished by long experience, it is in a great measure delivered from the danger of crude and rash decisions.

4. It is a powerful bond of union, and medium of fellowship among the churches. This is too obvious to need enforcement. Indeed, so palpable is the need of some such union among the churches, that those who have opposed consociations have strongly advocated CONFERENCES,* which are like them in bringing the churches together by their pastors and delegates for mutual quickening, consolation, and admonition, the promotion of their own welfare, and the advancement of the cause of Christ. But they differ from consociations in abstaining from all those judicial and other offices which are devolved on councils. But surely if such a confederation of churches is necessary as a medium of union and fellowship, will it not cement that union, and increase that fellowship, if this body is convened on every momentous occasion in the churches, and assists in all their more weighty and solemn concerns? Does it not, for example, strengthen the bonds of love and fellowship on all sides, if this circle of ministers assemble at the ordination of every new minister among them, and perform the solemnities by which he is installed over his church, and introduced among themselves?

While these obvious advantages are admitted to belong to the consociational system, in theory and practice, certain objections are raised against it, which we will now consider.

1. The great objection urged against permanent councils, is the fear that they may gradually accumulate a power which will jeopardise the liberties of the churches. This is the substance of all arguments that we have seen urged against them on the score of expediency. But this argument derives its whole support from the assumption that the decisions of consociations are of necessity *mandatory* and not *advisory*. This assumption is built upon the letter of the Saybrook Platform, and the unwarranted inference that there can be no permanent councils, which do not punctiliously follow the letter of these articles. But this is clearly a *non sequitur*. As we have already shown, the Connecticut consociations in practice advise, without commanding the churches. Not even the semblance of a germ remains,

* See Ratio Disciplinæ.

therefore, out of which the most prurient imagination can evolve this monster-growth of hierarchical power. Moreover, the churches are not only guarded by their inherent power of refusing compliance with the decisions of these councils, but also in the composition of the councils themselves. The representatives of the churches, if they attend, must always be able to out-vote the ministry. The moderator is always taken from the clerical portion of the body, and while there is a delegate for every pastor, vacant churches without pastors, of which there are always some, also send delegates. This fact is enough to quell the apprehensions of the most jealous mind. Moreover, if the system involve these dangers, whether latent or palpable, why have not the baneful results already matured and disclosed themselves? It has prevailed in Connecticut for more than a century, a period amply sufficient to develop its evils as well as its benefits; and while it has promoted the peace, purity, and stability of the churches, it has in no way abridged their liberties. Indeed, it was adopted there after a sad experience of the evils and dangers of occasional councils, for the express purpose of avoiding them. And it has, in a good degree, accomplished this happy result, with no weighty counterpoise of evil, at least since the principle has prevailed, that the powers of consociations are advisory and not mandatory.

2. The other objection to consociations is, that they are not sanctioned by Scripture. It is said that the only council mentioned in the New Testament, Acts xv., was occasional and not permanent. To this we reply, that the same argument would overthrow permanent associations of ministers, which even its proposers will uphold. The truth on this subject we suppose to be simply this. The Scripture shows us the nature and composition of these bodies, and the extent of their power. In these respects, the Bible must be strictly followed; and if it be thus followed, we gain all that is essential to their genuine and scriptural character. The minor circumstances and details of their organisation are not defined in Scripture. They are wisely left, like many other unessential things, to be regulated by Christian wisdom and prudence, adapting them to the various exigencies and necessities of the church. In this class, we rank such things as the duration of councils, and the times and places of their meeting, of their officers, and modes of doing business. In these matters we are fettered by no restrictions, except that we do all things decently, in order to edification and the glory of God, and do nothing which his law forbids. These laws are commended to the candid consideration of those ministers and churches in New England that are destitute of consociations, and to those Congregationalists elsewhere that are now shaping their nascent ecclesiastical organisations. It is believed that the consociational system obviates many of the more plausible objections to Con-

gregationalism, which have hitherto cramped its growth, and made it tributary to Presbyterianism, in the Middle and Western States.*

Ministerial Associations.

Besides councils composed of pastors and delegates of churches, Congregationalism has its associations, composed exclusively of ministers. These, like fixed councils, usually extend over a county, or a larger or smaller territory, if more convenient, and are designed to embrace all the ministers residing within their bounds. These bodies have no authority to take cognisance of the affairs of particular churches, and are never summoned for this purpose, because they are exclusively clerical, and contain no representation of the Christian people. They are designed to promote the fellowship and mutual improvement of ministers, as well as consultation and concert among them for furthering the common interests of the churches. To them also is assigned the work of examining and licensing candidates for the Gospel ministry. No one is admitted to preach, even as a candidate, in our churches, who cannot show his certificate of approval and licensure by one of these bodies, or by the accredited authorities of sister denominations. Thus they guard the sacred office against unworthy intruders. Moreover, all ministers without charge, must belong to some association, unless in good standing in another denomination, and be able to show a certificate of good and regular standing in it, or they forfeit all character and standing as ministers, and will neither be recognised as such by the clergy, nor employed by the churches. As means of preserving a sound and able ministry, these bodies are indispensable.

They also accomplish another object of high importance, — they become a medium of union and communion between all Congregational churches. Councils include only a small circle of churches and ministers. And it is not the policy of Congregationalism to give a wider range to the agitations sometimes incident to the proceedings of ecclesiastical judicatories. Hence any organic union extending beyond small districts, is impossible, except through some union of associations. This is accomplished by means of a general association, composed of delegates from a considerable number of district associations, generally from all within a single state. This general association meets once a year. It is also attended by delegates from most other general associations in the country, and from various evangelical bodies not Congregational. Thus an active communion and sympathy are

* It may be a wise precaution to state, that the conductors of *The New Englander* are not unanimous in preferring standing consociations to occasional councils. The dissentients from this opinion acknowledge, that the prevention of *ex parte* councils by the consociational system, is a point of great importance. But they are jealous of the gradual accumulation of power in the hands of permanent ecclesiastical courts.

preserved among all the churches. However remote and scattered, they are combined in visible union, though this union of their pastors. And it is a blessed union, held fast by love, "the bond of perfectness," not by manacles of arbitrary despotic power.

Thus we have fulfilled our purpose of showing that Congregationalism is the polity which best meets the wants of collective as well as single churches, whereby the whole "body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself IN LOVE."—Eph. iv. 16.

HOLY HUMILITY.

WHAT Dr. Watts says so truly of Christ himself, is not untrue of a holy and happy Christian—

"Nature, to make his beauties *known*,
Must mingle colours not her own;"

or combine the chief qualities of distinct and different things, in order to give the express image of a believer who is really conformed to the image of Christ. No one tree of the forest, nor any single flower of the garden, is a complete emblem of a consistent and established Christian. Even the sacred writers range "from the cedar on Lebanon to the hyssop on the wall," in order to cull points of resemblance between growth in nature and growth in grace; or between the graces of the Spirit, and the fertility and fragrance of the vegetable kingdom. The Saviour himself, who spoke as never man spoke, had to cull from the vine, the fig-tree, and the corn, in order to depict the character of an "approved" disciple. In like manner, when God described the character of those who turn unto him praying, "Take away all iniquity and receive us graciously," he says that the *dew* of his grace will both make them "grow as the lily, and cast forth their roots as Lebanon."—Hos. xiv. 5. Thus the pen of inspiration describes ripe and ripening Christians. Neither the lily nor the rose is too sweet, nor the palm-tree too stately, nor the cedar too strong, nor the myrrh and myrtle too fragrant, nor the vine and fig-tree too fruitful, to be employed by revelation to characterise the righteous. We never see, however, any of the righteous who would characterise themselves in this way. We never hear, and should not like to hear, an eminent Christian call himself by such names of strength, beauty, or sweetness. We expect even the *best* to call themselves "barren fig-trees," "empty vines," or "cumberers of the ground," deserving to be cut down, and cast out of God's vineyard. Not, however, that we think all *fruitless* who call themselves so, nor imagine that they are *likely* to be cut down; but we do think that it becomes the *best* of

them to speak in this way of themselves, and to feel that they are spared from year to year, not because of their fruitfulness, but because the Saviour intercedes for them. Accordingly, no Christian dares to apply the words to himself, when he sings the grace

"That makes a wretched *thorn* like me,
Bloom like the myrtle and the rose."

Now there is certainly much humility, and more propriety, in all this. It would be very unbecoming, even in the *meekest*, to say, I am like the lily or the violet; or in the *strongest* to say, I am like the cedar or the palm; or in the *holiest* to say, I am like the rose or the myrtle. For, were this really true of a Christian, it would be improper for him to say it, if not also to think it, however much others may say or think it of him. Accordingly, wherever it is most true, it is least believed by its possessors. They neither compliment themselves upon the beauty of their holiness, nor accept the compliments which others pay to their piety.

This, of course, is all right, and just as it should be. But now, what shall we say or think of the *complimentary* and *congratulatory* language of the word of God, when speaking of or to the righteous? It is not flattery, nor form, nor pretence. It is, indeed, highly figurative, in many instances; but it is not always so. It is often as plain in some of its compliments, as it is splendid in others. There is no figure, when Paul says to the Hebrews, "Ye took joyfully the spoiling of your goods;" nor when he says to the Thessalonians, "Ye were examples to all that believe in Macedonia and Achaia." There is no figure when Peter says to his converts, "Ye have purified your souls in obeying the truth, and rejoice with joy unspeakable and full of glory in Him whom having not seen ye love and believe." There is no figure when John says to his old friend Gaius, "Thou doest *faithfully* whatsoever thou doest to the brethren and to strangers;" nor when he says to his young friends, "Ye are *strong*, and the word of God abideth in you, and ye have overcome the wicked one." There is no figure when Christ says to the church of Thyatira, "I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first." This is not high-flown language; but it is high compliment, or strong praise; and must have been *deserved* before Christ or his apostles would have given it.

I thus state frankly the facts of the case, just as they lie on the surface of revelation; but I must confess with equal frankness, that I have often wondered, although silently, to find such, or indeed any, *compliments* paid to the righteous by God, or the Lamb, or even by the prophets and apostles. It is easy to explain the heaviest censures

and sentences of the Bible against the wicked. Both the law and the Gospel alike require that sins and short-comings should be reprovèd and denounced. It is not, however, quite obvious at first sight, why a law, which requires *perfect* obedience, can praise imperfect men; nor how a Gospel, which excludes all human merit, can promise Divine rewards, and proclaim Divine eulogiums on "patient continuance in well-doing." This, to say the least, is very remarkable; for the Gospel excludes good works as well as bad from the ground of our justification, and teaches us to say, after having done our all and our best, that we are "unprofitable servants." And yet, although the Saviour taught this lesson, he has also told us, that he will say, even from the judgment-seat, "Well done, good and faithful servant," to every well-doing subject of his kingdom. In like manner, whilst he ascribes all the merit, as well as the glory, of salvation to his own sacrifice, he promises to reward all sacrifices of life or property made for his sake, or in his service. Even a feast to "poor neighbours," or a cup of cold water to a disciple, shall in nowise lose its reward, at his hands. In this respect, as in all others, he is the *express* image of the Father—of whom Paul says to the Hebrews who ministered to the poor saints, "God is not unrighteous to forget your work and labour of love, which ye have showed toward his name."—Heb. vi. 10.

There is, I am aware, no *contradiction* in all this; nor is there any difficulty in seeing how works may be excluded from justification, and yet rewarded as well as required in sanctification. Indeed, as the fruits of the Spirit, and as the practical results of faith and love, they are not unworthy of the Divine approbation, so far as they promote the Divine glory. But the question is, How ought the righteous to apply unto themselves, either the praise or the promises which are given by Scripture to the righteous? Is it right that they should *think* of themselves, just as God *speaks* of them?

Now we have seen that we should blame the best, if they were to *call* themselves lilies, roses, cedars, or myrtles. We expect them to compare themselves to weak or barren plants, if they employ any comparisons at all in describing themselves. And, accordingly, the best never disappoint our expectations in this matter. And they are no more than right in not *speaking* of themselves, as either strong or fruitful. Yea, they are only right—in not allowing themselves to *think* themselves good enough, or strong enough. It does not follow, however, that they should think nothing about what is good in their character, or strong in their principles. Paul evidently thought often and highly of his "good conscience," and of his "good fight," and of his good name, and of his good motives. He kept to the very letter of his own maxim, not to think more highly than he *ought* to think of himself; but he kept also to the *spirit* of this maxim, and thought as

highly of his character as it deserved. Accordingly, he never calls himself a barren fig-tree, nor a withered branch of the true Vine. He never calls his good works "filthy rags," nor his great services trifles. There is no whining, nor cant, nor sweeping self-condemnation, nor overdone humility about him. What is good about him, he calls good, without pride or shame; and what is bad he calls bad, without exaggeration or palliation. He speaks as highly of the law of his *mind*, as he does meanly of the law in his members. He respects both his spirit and his will, even whilst "*wretched*" on account of his weak and wayward flesh. It was also in reference to the mighty task of being the *chief* apostle of the GENTILES, that he called or thought himself "less than the least of all saints." Accordingly, in reference to ordaining apostolic duty, he did not think himself "a whit behind the very chiefest of the apostles."—2 Cor. xi. 5. In like manner, it was of his works as a *righteousness* in law, that he said he counted them all but dross. He counted them "the fruits of the Spirit," and the proofs of faith, and the marks of sonship and meetness for heaven, as obedience to the Gospel. As a *justifying* righteousness, he despised even his best works; but as a *sanctifying* righteousness, he valued highly whatever was good in his character, and praised highly and openly whatever was good in the character of other believers. He even boasted of, and gloried in, Christians who distinguished themselves in works of faith and labours of love. So also does Christ himself. He speaks well and highly of the churches which did well, and he will say to the righteous, from the judgment-seat, "I was hungry, and ye gave me meat; thirsty, and ye gave me drink; naked, and ye clothed me; sick and in prison, and ye visited me."

No man can weigh all this praise, without perceiving that some use should be made of it, by those on whom it is bestowed. But still, the question is, What use? Now, again, the first answer must be, The praise must not be used for self-righteous, self-complacent, or self-confident purposes. No Christian must compliment himself, nor boast, nor count himself perfect, nor reckon himself a tree of righteousness which can neither fall nor fade. He must, however, reckon himself "a *good tree*," if he be a Christian. He is not a Christian, if he is "a *bad tree*." And he is not a good tree, if he bring forth "bad fruit." A good tree cannot bring forth bad fruit, nor an evil tree bring forth good fruit. Whoever, therefore, is bringing forth good fruit, ought not to think himself a *bad tree*. It is both his duty and his interest to think himself a *good tree*, of God's right-hand planting. This is the true way to grow better, and thus more fruitful.

We ought to speak *sense*, and sense "according to the oracles of God," on this subject. No real Christian is at liberty to call himself a bad tree or a barren tree. He may, and ought to lament that he is neither so good nor so fruitful as he ought to be; but he has no right

to give *ill names* to good things, even if he intend only to show humility or modesty. Humility must not sacrifice truth nor sense, in order to preserve even itself. Humility, indeed, cannot be preserved by exaggeration. We are accustomed to hear men make sweeping charges against their own hearts and holiness; and thus are hardly sensible of the impropriety of the custom. But what should we think of an honest man speaking of himself as a *rogue*? or of a virtuous man speaking of himself as a profligate? No man of real character would *sport* thus with his own reputation. Or if any man did so in mere levity, we should feel that he was very likely to become what he said. So it is in religion. He perils his own character, who accustoms himself to speak *disparagingly* of his piety, if he has any real piety. True, persons are not believed, nor do they believe themselves, when they *run down* their own piety, by extravagant confessions and complaints. But, how does this mend the matter? Is it Christian-like to say what we neither believe, nor wish to be believed? Where is godly sincerity or common sense, if we say that of ourselves which we would allow no one to say of us, and which we would not say were any one likely to believe it? Let us be honest! If a man be a barren tree, or bring not forth good fruit,—let him look to it! Calling himself so, will not save him from that threatening, “Every tree which bringeth not forth good fruit shall be hewn down and cast into the fire.” If a man be a fruitless branch, let him look to it! Calling himself a withered branch, will not pass as an excuse nor an apology for barrenness. “Every branch in me that beareth not fruit, my Father taketh away,” says Christ. A really barren professor, if he believed this, would do something else than talk. The dread of the felling axe, and the consuming fire, would set him to cultivate the fruits of holiness which are by Jesus Christ unto the glory of God.

There are also other expressions current, which, if true of any professed believer, ought to make him tremble whenever he utters or thinks of them. If all his works be what he calls them, “*filthy rags*,” it is high time for him to wash them and make them white in the blood of the Lamb! Calling them filthy, is not cleansing them. In like manner, if it be true of an avowed follower of Christ, that “from the crown of the head to the sole of the foot, there is nothing but wounds and bruises, and putrefying sores, which have neither been bound up, nor mollified with ointment,” it is quite certain that that man has not employed Christ as his physician, nor the Holy Spirit as his sanctifier, nor the balm of Gilead as his medicine.

Here again, I am aware, persons say more than they mean. But, why do so? What purpose is answered by going, in words, beyond the facts of the case? True, the words are scriptural. What then? there are other scriptural words which no man of character applies to himself. There are charges and confessions of *nameless* vice in Scrip-

ture ; would it be humility to speak of ourselves in the words of them ? If not, where is the humility of saying anything more than we really mean ? Indeed, there is *pride* in it ; for if I give myself bad names, without at all fearing that I shall be believed, or taken at my word, I am proud to think that my character is a security against all mistake. But there is something *worse* than pride in such self-abuse. For as it passes current for humility, and modesty, and lowliness, and is never believed to the letter, in the case of any man who has anything like a character—there is no small danger of resting in just enough of character, to prevent such confessions from being believed. In fact, when a man finds that he can keep his name and place in a church by saying humiliating things of himself, he is in *great* danger of ceasing to improve his piety. It is cheaper to talk than to act ; to cry “barren” than to bear fruit.

But we must come more closely to the point on this subject. It is *disgraceful* to go on talking of being barren fig-trees, or empty vines, from year to year. For if we really are fruitless—the axe and the fire are not far off. And if we do bear any good fruit, it is the fruit of the Holy Spirit, and ought not be spoken nor thought of disparagingly. It is as wrong to call good evil, as to call evil good. The work of grace in the heart is a “*good* work” even at the beginning of it ; and, therefore, it is not true that there is nothing but evil in the heart of a real Christian. It is only too true that in his “*flesh* dwelleth no good thing ;” but it is not true that there is no good thing towards God and duty in him.

I am not at all anxious to substitute for the current phrases of our times, the *oriental* phrases of antiquity. But I do think that it would improve our piety, to aim at some likeness to the *beautiful* things which God compares the righteous unto—instead of comparing ourselves to the ugly and useless things which he compares hypocrites, apostates, and rebels to. Besides, however an humble man may shrink from such *figures* of himself, as the rose, the lily, the myrtle, and the cedar—he is *mean*-spirited, and not lowly-minded, who can succumb to the use of mock or mawkish phrases, which imply that he is *worse* than he really is, or dares to be, or would be if he durst. There will not be much solemn or influential humility, whilst this *slang* passes for humility. He will be the truly humble man who, after trying how much he can resemble God’s emblem of the righteous—in fruit, flower, and fragrance—casts himself at the feet of the Master of the vineyard, crying in secret, “My leanness ! my leanness !” Any one can say this, as an apology for unfruitfulness ; but no one can say it in the spirit of *Jeremiah*, who is content to be an “empty vine” from year to year. Phrases, however penitential or self-condemnatory, are not *fruit* !

Besides, it is not wise to speak only of weakness or barrenness. Perpetual familiarity with the *words* tends to reconcile the mind to

the things ; whereas, did we often remember that God calls his people roses, not thorns ; myrtles, not briars ; cedars, palms, or vines, and not willows or bulrushes,—we should feel stirred up to excel in holiness and virtue.

R. P.

MEMORABLE DAYS IN JULY.

- July 1, 1555. John Bradford burnt.
 „ 1, 1643. The “ Assembly of Divines ” at Westminster was opened.
 „ 1, 1693. Battle of the Boyne.
 „ 2, 1489. Cranmer born.
 „ 2, 1620. John Robinson's farewell to his flock on the sea-shore at Delft Haven.
 „ 3, 1712. Richard Stretton (ejected from Petworth, Sussex, in 1662) died.
 „ 4, 1553. John Frith and Andrew Hewet burnt at Smithfield.
 „ 4, 1682. Richard Fairclough (ejected in 1662, from Melles, Somersetshire) died.
 „ 5, 1635. Richard Sibbs, Puritan, and author of many valuable treatises, died.
 „ 6, 1415. John Huss burnt at Constance.
 „ 6, 1535. Sir Thomas More executed.
 „ 6, 1553. King Edward VI. died.
 „ 6, 1583. Edmund Grindall, Archbishop of Canterbury, died.
 „ 7, 1647. Thomas Hooker died.
 „ 9, 1796. Papal bull confirming the college at Maynooth.
 „ 10, 1509. John Calvin born.
 „ 10, 1665. Joseph Alleine apprehended for preaching, and committed, with seven other ministers and forty private persons, to Ilchester gaol.
 „ 11, 1584. Prince of Orange assassinated.
 „ 13, 1698. The foundation-stone of the Orphan House at Halle laid.
 „ 14, 1663. Joseph Alleine brought before the sessions at Taunton.
 „ 14, 1789. The Bastille destroyed.
 „ 17, 1674. Isaac Watts born.
 „ 17, 1786. Lady Glenorchy died.
 „ 17, 1828. The Hottentots emancipated.
 „ 17, 1836. Rafaravavy accused of Christianity.
 „ 20, 1683. William, Lord Russell, beheaded.
 „ 21, 1773. The Jesuits suppressed at Rome.
 „ 24, 1559. John Udall, reformer, tried.
 „ 27, 1654. Thomas Gataker, Puritan, died.
 „ 28, 1540. Thomas Cromwell, Earl of Essex, beheaded.
 „ 28, 1844. Dr. John Dalton, the distinguished chemist, died.
 „ 29, 1833. William Wilberforce died.
 „ 30, 1540. Three Protestants and four Papists executed together.

It is not our intention to detain our readers with the details of all or many of the obituary notices in this list. They are not without their interest, or they would not have been enumerated here ; but a more than usual demand upon our time forbids our doing more with regard to most of them, than to refer to the sources of fuller inform-

ation. For illustration of the notices respecting Cranmer and Bradford we must refer to Fox's Acts and Monuments, or to those more recent compilations (such as Thornton's or Middleton's biographies of the Reformers) from which we have frequently quoted. An original account of Sibbs is given in Clark's "Marrow of Ecclesiastical History." Notices of Stretton, Fairclough, and Alleine, may be found in Palmer's Nonconformists' Memorial; and one of Watts in Thornton's Piety Exemplified, to say nothing of Milner's Life of him, or Dr. Johnson's Memoir, which is prefixed to so many editions of his hymn-book, or that which is published in the Religious Tract Society's Christian Biography. Information respecting the emancipation of the Hottentots (the notice of which we took from Moffat's Missionary Scenes and Labours in Africa) may be found in Dr. Philip's Missionary Researches, and Pringle's South Africa. The incident relating to Rafaravavy we must also leave to be looked for in Mr. Freeman's interesting little work on the persecutions in Madagascar. But we trust that there are among our readers—and here we must own we have our younger readers particularly in view—some who will not consider it a great trouble to find some of this information for themselves; and if we offered no other special recommendation at this time, we would offer one in favour of the work last named, the "Narrative of the persecution of the Christians in Madagascar, by J. J. Freeman and D. Johns."

For the reason above stated, we must also omit all particular details respecting the few remarkable events connected with civil history, which the present list contains. One of them, indeed—Edward the Sixth's death,—we have already incidentally noticed: see our February paper. The execution of William, Lord Russell, is a memorable fact, not more interesting in its connexion with the progress of our civil and religious liberties, than as it furnished the occasion of developing one of the most attractive female characters which have adorned the domestic history of England. The history of the Bastille furnishes some most striking moral lessons in the agreeable form of story, and we should gladly have just glanced at one or two of them; but other duties are inexorable, and we restrain our pen.

Of the few events that we can notice, the first in point of time, if not of interest, is the martyrdom of Huss. In the "Gedenktage der Alten Brüderkirche"—"Memorial Days of the Old Church of the Brethren,"—Gnadau, 1821, pp. 1—39,—there is an admirable account of this distinguished Reformer, and his martyr-death. The following is an extract:

"The next day, the 6th of July, which was Huss's forty-third birthday, and a Saturday, the whole council [of Constance] assembled in their fifteenth general session, to decide upon Huss's case. The emperor himself came in state, attended by the princes and all the chivalry of the empire. The Bishop of Riga ordered the accused to be conducted by armed men out of his prison to the cathedral, where,

with the cardinals, bishops, abbots, doctors of divinity and laws, a large multitude of people was assembled. The Cardinal of Ostia presided in the council in the place of the deposed pope. The Emperor sat crowned with his golden crown, upon a royal throne. The Elector and Count Palatine, Ludwig, [Lewis] stood on one side of him with the imperial orb, and the Burggrave of Nuremberg, Frederick, with the sword on the other. The Archbishop of Gnesen read the mass, and invoked the holy Virgin with tears, to intercede with God that he would give success to their efforts to extirpate heresy. The litany was then sung with the *introit*: EXAUDI NOS, DOMINE! (*Hear us, O Lord!*) After this came the gospel, "Beware of false prophets," &c.; and the office closed with the hymn, VENI CREATOR SPIRITUS. (*Creator Spirit, by whose aid, &c.*) During mass, Huss was obliged to stand outside the church door, lest the service should be desecrated by his presence. When it was over, he was brought before the council. It was the first and last time that he appeared in a public and general session of the council. He was obliged to mount an elevated stage, that he might be seen by all."—*Gedenktage, &c.* pp. 27, 28.

We know nothing which exceeds in moral interest the whole account of Huss's conduct before the council, as it is narrated in the work from which the preceding extract is taken. We must, however, reluctantly abstain from further translation, and content ourselves with the closing scene, as it is described by Middleton, in his *Memoirs of the Reformers*, vol. ii. pp. 72, 74.

"The last scene in this woful tragedy now approached. Sentence of degradation and anathema having been pronounced, the Archbishop of Milan, assisted by five other prelates, robed him with the vestments, and put a chalice into his hand. 'So,' said he, 'the Jews put a garment on Christ to mock him.' When fully apparelled, they exhorted him once more to retract; but he turned to the assembly and addressed them thus with tears, 'These lords and bishops exhort me to profess before you that I have erred; to which, indeed, if it were a mere human concern, I might be induced: but now I am in the sight of God, and cannot do so without dishonouring the truth, wounding my own conscience, and causing weak brethren to offend. Rather let this vile body die than their salvation should be endangered.' Upon this they took from him the cup, saying, 'O cursed Judas, thus we take from thee the cup of salvation.' 'Ay,' he replied, 'but I shall drink of it this day in the kingdom of the Father.' They stripped off his garments one by one with as many curses, and put a high paper mitre on his head, on which were painted three devils, with the inscription, 'Heresiarch.' 'This is better,' said Huss, 'than the crown of thorns which my Lord bore for me.' 'We commit thy soul unto the devil,' said they. 'But I,' he replied, 'commend it to Jesus Christ.' Being formally delivered over to the secular power, the Elector Palatine was appointed to superintend the execution. His books were burned at the door of the church, and he was escorted to the suburbs, to undergo a similar fate. As he passed on, his countenance was cheerful and dignified. One while he sang hymns, at another he prayed. He appealed to God against the judgment of the council, and spoke of the willingness with which Christ vouchsafed, 'by a most bitter and ignominious death, to redeem the children of God, chosen before the foundation of the world, from everlasting damnation.' When at the place of execution, he fell on his knees, crying, 'Lord Jesus, I humbly suffer this cruel death for thy sake; and I pray thee to forgive all mine enemies.' His paper crown falling off, a soldier put it on again, brutally observing, that 'he should burn with the devils whom he had served.'

When his neck was fastened to the stake by a chain, he said with a smile, 'My Lord Jesus Christ was bound with a harder chain for my sake; and why should I be ashamed of this old rusty one?' The faggots being piled round him, and the executioner on the point of setting fire to the wood, the Elector Palatine and Count Oppenheim rode up, and once more exhorted him to retract, as it might not yet be too late to save his life. 'What I have written and taught,' he replied, 'was in order to rescue souls from the power of the devil, and to deliver them from the tyranny of sin; and I do gladly seal what I have written and taught with my blood.'

"When the flame was applied to the faggots, he sang so loud, that his voice was heard above the crackling of the combustibles, and the shouts of the populace. He called thrice upon his Saviour in these words, 'Jesus Christ, the Son of the living God, have mercy upon me!' As the wood was heaped very high, he was soon suffocated. When the rage of the fire abated, his body, half consumed, appeared hanging over the chain, which, together with the post, was thrown down, and a new pile heaped over them. His ashes were carefully collected, and thrown into the Rhine, lest his followers should honour them as relics. But the memory of the just is blessed. His name is had in honour by all the Protestant churches; and the United Brethren solemnly commemorate the day of his martyrdom."

The next of these ecclesiastical tragedies is the execution of three Protestants and four Papists at the same time and place. This event followed closely upon the execution of Thomas Cromwell, who having been, on the 14th of April, created Earl of Essex, and invested with the garter, was within two months arrested at the council table for high treason, and on the 28th of July beheaded, under a bill of attainder, without a hearing. Such is the instability even of the highest fortune, when it depends on the will of a capricious tyrant. The execution of these Protestants and Romanists, on the 30th of the same month, was another instance of that capricious cruelty by which the reign of Henry the Eighth is so unenviably distinguished. "The Protestants," says Neal, "were Dr. Barnes, Mr. Gerrard, and Mr. Jerome, all clergymen and Lutherans, [that is, they had espoused generally the cause of the Reformation—the term Lutheran is now used more definitely to distinguish those who adhere to the Augustan Confession, or are supposed to do so.] They were sent to the Tower for offensive sermons preached at the Spittle in the Easter-week, and were attainted of heresy by the parliament, without being brought to a hearing." The Papists "were by the same act attainted of heresy, for denying the king's supremacy, and adhering to the bishop of Rome. The Protestants were burnt, and the Papists hanged. The former cleared themselves of heresy by rehearsing the articles of their faith at the stake, and died with great devotion and piety; and the latter, though grieved to be drawn in the same hurdle with them they accounted heretics, declared their hearty forgiveness of all their enemies."—*Neal*, part i. ch. i.

A deep and mournful interest attends the memory of Frith, the first of the English Reformers of the sixteenth century who wrote pro-

fessedly against the real bodily presence of our Lord in the sacramental bread and wine. He was an excellent scholar, and greatly distinguished for his learning in the Scriptures, the brilliancy and solidity of his talents, and his exemplary modesty. His abilities procured him the place of a junior canon in Wolsey's new college at Oxford, now called Christchurch. He owed his conversion, instrumentally, to William Tyndale, who laboured earnestly to convince him of the danger of trusting in his own righteousness, and to wean him from the destructive errors of the Papacy. The result was, that Frith, publicly professing the principles of the Reformation, was, with several of his associates, thrown into prison, where some of them died in consequence of the maltreatment they received. Frith, however, after a time obtained his liberty, and went to the continent. Here, by visiting the Protestants, and conversing with their leading ministers, he was greatly confirmed in the faith. On his return, passing through Reading, he was put in the stocks for a vagabond; when, after sitting a long time, and almost perishing with hunger, he requested some of the spectators to call the schoolmaster of the town, who, at that time, was Leonard Cox, a very learned man. Cox having discovered the eminent talents and learning of the sufferer, by conversing with him on the Greek and Latin classics, procured his release, and supplied him with victuals and money. After this he went to London, where, notwithstanding that he frequently changed his apparel and place of residence, he could not long evade the inquisitive eyes of the lord chancellor, Sir Thomas More, who had spies in every part of the kingdom, even along the roads, and had promised a great reward to whoever would give information against him.

It is impossible to clear Sir Thomas More—though the pet of those historians who affect great candour in all cases where some despised religion is not concerned—from the charge of cruelty towards more than one of the Protestant sufferers of Henry's reign. That he had many claims on public respect, is not to be denied. But that he persecuted in opposition to his own convictions of truth and justice can be as little denied; and there is reason to believe that his zeal against Frith was inflamed by his having been his antagonist in the controversy respecting the sacraments. The details of Frith's examination and death are truly interesting, but we must refer to Fox for them. The following circumstance we cannot omit:

"When Mr. Frith, as we have seen, was to be examined at Croydon, two of the archbishop's servants were sent to fetch him. Frith's pious and edifying conversation and amiable deportment by the way, made such a favourable impression on the minds of these men, that they contrived between themselves how they might let him escape; and having completed their arrangements, one of them thus addressed him. 'Mr. Frith, I am extremely sorry for having undertaken this journey. I am ordered to bring you to Croydon, and knowing the rage of your enemies, I consider myself as

bringing you like a lamb to the slaughter. This consideration overwhelms me with sorrow, insomuch, that I disregard any hazard I may run, so as I may but deliver you out of the lion's mouth.' To this friendly proposal Mr. Frith replied, with a smile, 'Do ye think I am afraid to deliver my sentiments before the bishops of England, and these manifestly founded on the unerring veracity of Divine revelation?' 'It seems strange to me,' said the other, 'that you was so willing to quit the kingdom before your apprehension; and that now you are even unwilling to save yourself from almost certain destruction.' 'The matter,' said Mr. Frith, 'stands thus. While I was yet at liberty, I cherished it, and to the utmost of my power, endeavoured to preserve it for the benefit of the church of Christ; but now, by the providence of God, having been delivered into the hands of the bishops, I consider myself particularly called upon as an evidence for Christ and the truths of his religion, as well as bound by the ties of gratitude and love to my adorable Redeemer, publicly to acknowledge his supreme government in the church, and contend for the purity of that faith which in old times he committed to the care and guardianship of the saints. If therefore I should now start aside, and run away, I should run away from my God and the testimony of his word, deny the Lord that bought me, and grieve the hearts of his faithful servants: I beseech you, therefore, bring me to the place appointed, otherwise I must needs travel thither by myself.'

In this spirit of devotion to the cause of truth and righteousness, determined not to compromise his humane attendants, and feeling that *having been apprehended*, the service which was then required of him was to testify to the truth before its enemies and persecutors, he met his examination. He suffered a lingering and very painful death at the stake; but his mind was so fixed and his patience so invincible, that he seemed less careful for his own sufferings than those of his faithful companion. He breathed his last, committing himself into the hands of his Father and Redeemer.

It is pleasant to turn from a scene of persecution like this, however illuminated by the light of faith and hope, to the peaceful death-bed of an aged minister. Such was Thomas Gataker, minister at Rotherhithe, in the early part of the seventeenth century, a member of the assembly of divines, and one of the most learned men of his own or any age. His life may be found in Samuel Clark's *Marrow of Ecclesiastical History*, whence the following account of his departure is taken with some few omissions.

"In his last sickness his faith and patience were strikingly manifest. The day before his departure, when exercised with extreme pain, he cried out, 'How long, O Lord, how long? Come, O come speedily!' A little before he breathed his last, he called his son, his sister, and his daughter, to each of whom he delivered the charge of a dying Christian. 'My heart (said he) fails me, and my strength is gone; but God is the strength of my heart, the rock and fortress of my salvation, and my sure portion. Into thy hands, therefore, I commend my soul, for thou hast redeemed me, O thou God of truth! My son, (said he) you have a great charge; be sure to look after it, and discharge the duties thereof with a conscientious regard to that important day when you must render an account of your stewardship. Instruct your wife and children in the fear of God, and watch for the welfare of the flock over which you have been appointed pastor. Sister, (said he) I thought you might have gone before me; but God wills it otherwise, and I am called to my appearance first.

I hope we shall meet together in heaven; and I pray God to bless you, and be your comfort in your declining years. Daughter, (he said) mind the world, and the things of the world, less; God, and the things that concern your eternal peace, more than you have hitherto done; and never let it drop out of your memory, that the earth, and all it contains, without the fear of God, and the hopes of eternal life, are of no value, less than nothing, vanity.' Having thus delivered his dying charge, he desired them to withdraw, and leave him to rest, but the hour of his departure was at hand. He died July 27th, 1654, and in the seventy-ninth year of his age."

We have reserved for the last place in our paper that most touching incident in pastoral history—John Robinson's farewell to his flock upon the sea-shore of Holland, as they were departing for the wilds of America, to find a home there for liberty and truth. It is an incident which comes home to our feelings both as Christians and as patriots. These exiles might have preserved their liberty, and probably their religion with it, in the United Provinces; but they would have lost their mother tongue. They declare, in the account they gave of their reasons for leaving Holland, that "their posterity would in a few generations become Dutch, and so lose their interest in the English nation, they being desirous rather to enlarge his majesty's dominions, and live under their natural prince." But they had a still higher motive, for they name as their last, "a great hope and inward zeal they had of laying some good foundation, or at least to make some way thereto, for the propagating and advancement of the Gospel of the kingdom of Christ in those remote parts of the world; yea, although they should be but as stepping-stones unto others for the performance of so great a work."

They therefore bought and fitted out in Holland a small ship of about sixty tons, called the "Speedwell," and hired another in London, called the "Mayflower," to convey them across the Atlantic. "Being prepared," says a contemporary account quoted by Mr. Hanbury, (*Historical Memorials*, vol. i. p. 392,) "to depart, they had a solemn day of humiliation, the pastor teaching, a part of the day, very profitably and suitably to the occasion, [on Ezra vii. 21]; the rest of the time was spent in pouring out prayers unto the Lord with great fervency, mixed with abundance of tears. And the time being come that they must depart, they were accompanied with most of their brethren out of the city, unto a town called Delft Haven, where the ship lay ready to receive them; so they left that goodly and pleasant city, which had been their resting-place above eleven years. . . . The next day, the wind being fair, they went on board, and their friends with them; when truly doleful was the sight of that sad and mournful parting, [so] that sundry of the Dutch strangers that stood on the quay as spectators could not refrain from tears! . . . But the tide, which stays for no man, calling them away that were thus loth to depart, their reverend pastor falling down on his knees, and they all with him, with watery cheeks commended them, with most fervent

prayers, unto the Lord and his blessing; and then, with mutual embraces and many tears, they took leave one of another; which proved the last leave to so many of them."

Mr. Hanbury has recorded many further particulars in his work as above quoted, respecting the causes, objects, and issue of their voyage, and especially two interesting letters to the emigrants from their faithful pastor. The shorter of these, a letter of inestimable value, must close the present paper.

"Brethren,—We are now quickly to part from one another, and whether I may ever live to see your faces on earth any more, the God of heaven only knows. But whether the Lord have appointed that or not, I charge you before God and before his blessed angels, that you follow me no more than you have seen me follow the Lord Jesus Christ.

"If God reveal anything to you by any other instruments of his, be as ready to receive it as ever you were to receive any truth by my ministry; for I am verily persuaded,—I am very confident, the Lord hath more truth yet to break forth out of his holy word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion; and will go, at present, no further than the instruments of their first reformation. The Lutherans cannot be drawn to go beyond what Luther saw: whatever part of his will our good God has imparted and revealed unto Calvin, they will rather die than embrace it. And the Calvinists, you see, stick fast where they were left by that great man of God; who yet saw not all things! This is a misery much to be lamented; for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God; but were they now living they would be as willing to embrace further light, as that which they first received.

"I beseech you to remember it, it is an article of your church government, that you will be ready to receive whatever truth shall be made known to you from the written word of God. Remember that, and every other article of your most sacred covenant. But I must herewithal exhort you to take heed what you receive as truth: examine it, consider it, compare it with the other Scriptures of truth, before you do receive it. For it is not possible the Christian world should come so lately out of such thick antichristian darkness, and that perfection of knowledge should break forth at once.

"I must also advise you to abandon, avoid, and break off the name of Brownist! It is a mere nickname, and a brand for the making of religion, and the professors of religion, odious unto the Christian world. Unto this end, I should be extremely glad if some godly minister would go with you, or come to you, before you can have any company. For there will be no difference between the unconformable ministers of England and you, when you come to the practice of evangelical ordinances out of the kingdom. And I would wish you, by all means, to close with the godly people of England. Study union with them in all things wherein you can have it without sin, rather than in the least measure, to affect a division or separation from them. Neither would I have you loth to take another pastor besides myself; inasmuch as a flock that hath two shepherds, is not thereby endangered, but secured.

"So adding some other things of great consequence, he concluded, most affectionately commending his departing flock unto the grace of God."

THE COLLEGE CONFERENCE PAPERS.

No. II.

The Importance of Theological Study, and of giving special attendance to Sacred Learning in the latter years of the collegiate course.
By the Rev. H. F. Burder, D.D.

THE subject on which I have been requested to suggest a few thoughts for the consideration of this meeting is, the importance of securing, at least, the two last years of the academic course for theological and cognate studies.

The importance of such an arrangement will appear from several considerations, which I shall endeavour to state with great conciseness.

1. It is the natural order of study to enter on those pursuits, in the first instance, for which the youthful mind is best prepared, and to reserve for the last those which require the greatest degree of intellectual maturity.

The study of the English, the Latin, and the Greek languages, the attention to history and geography required in the careful reading of the classics, and the elements of mathematical science, are, with good reason, allotted to the early years of an academic course. The student, thus initiated, is prepared to enter on the philosophy of language, and on the philosophy of mind, of which language is the developement; and is thus trained and disciplined in habits of clear discrimination, just reasoning, and patient research. All this is preparatory to the more elevated, the more difficult, and the more important studies to which the candidate for the sacred ministry proposes to devote the energies of his mind, and of his life.

2. This order of study is established and pursued in the best-regulated seminaries of learning and religion. Among these, I may be permitted to assign an honourable rank to the Scottish universities and theological institutions. After passing through the grammar-school, the student is usually placed under the professors of Latin and Greek for about three years; he is then engaged in the study of logic, of rhetoric, of mathematics, of mental, of moral, and of natural philosophy, for three years more; and if he is destined to the ministry in the Established Church, he pursues the study of theology, and other related subjects, during four additional years. If he belong to the Secession Church, he is placed, after his graduation at college, under the professors of their divinity hall; and his attention is entirely directed to those studies which have the most important bearing on the Christian ministry. A similar order of studies is, I believe, pursued in the colleges and theological seminaries of the United States. This arrangement of the course of study, recommended by long experience of its advantages and efficiency, as well as by the order

of nature, cannot, I conceive, be reversed or disregarded without serious injury and detriment.

3. It is the dictate of wisdom to devote the mind, in the advanced and concluding years of preparatory study, to the subjects which are most intimately connected with the duties and the labours of the Christian ministry.

In every other profession this is deemed essential and indispensable. The general education and discipline by which the mind has been trained, is justly regarded as only preparatory to the acquisition of that specific range of knowledge in which the professional man is expected to be a proficient. If he betray incompetency or deficiency in that in which he is expected to excel, little credit will be given him for any other species of intellectual acquirement. Of little avail to the incompetent physician would be the reputation of a scholar. Of little avail to the incompetent lawyer would be the reputation of an astronomer. Of as little avail to the Christian minister would be the reputation of a geologist, or a mathematician. It may be added, that a want of accurate, consistent, and comprehensive views in theology is more likely to be detected in the ministrations of the pulpit, than occasional deficiencies and mistakes in the practice of any other profession. Our hearers have themselves access to the very fountain of theological knowledge in the sacred Scriptures; and not a few of them are "swift to hear," and not "slow to speak," if there be any offence against sound doctrine, or even against sound judgment, good feeling, or good taste. Of this it is not for us to complain. Our concern should be to "show ourselves to be workmen not needing to be ashamed, rightly dividing the word of truth."

4. It is important to proceed on the arrangement most favourable to the cultivation of those mental habits which are most conducive to the success of the Christian ministry.

Which of us has not felt and lamented, during our academic career, the secularising and torpifying influence of many branches of study, which could not, without serious injury, be discarded or omitted? Is it then an unimportant question, in what part of the course these studies shall be placed? Is not the power of mind invigorated, is not the value of time increased, is not the importance of devotional feeling and heavenliness of spirit augmented, as the student approximates to his actual entrance on the sacred ministry? Are not the studies in the various departments of theology more congenial to the spiritual mind, more formative of the Christian character, and more generative of the Christian temper, than the reading of the heathen classics, or the demonstrations of geometry? Throughout the entire course of our ministry, do we not need all the aids we can obtain for the cultivation of the hallowed impulses which best prepare us for the pulpit? Is it kind, then, or is it wise, or is it just, to our young brethren, who

are preparing for the sacred office, to deprive them of the facilities and advantages which enlightened minds might secure by a judicious arrangement, and to increase the difficulties and the disadvantages with which they are ill-prepared to struggle? Are they in no danger of academic stiffness, and academic coldness of mind and of manner, in their incipient efforts in the Christian ministry? Is there no danger of sterility in their discourses, and of the want of unction and fervour in their prayers? Do we desire, even in their early efforts, a greater richness and fulness of those glorious and essential truths which give life, and spirit, and power to the ministry of the Gospel? Do we dread crude, defective, and erroneous statements of doctrine? Is it not then incumbent upon us, on every principle of justice and of kindness to them, and of devotedness to the glory of Him "whose we are and whom we serve," to promote and to secure the wisest and the most efficient arrangements of the academic course? Ought not theological studies to occupy, without interruption, the latter and the most important years of the academic career; and can we conceive that less than two full years can be at all adequate to the importance, the extent, and the rich variety of interesting subjects which are comprehended within the ample range of scriptural theology? How limited a period is even this for attaining merely elementary acquaintance with a well-arranged system of divinity, with biblical criticism, with ecclesiastical history and antiquities, and with the duties of the pastoral charge! Is it consistent with enlightened views to assign to these studies a shorter term, or to render them less available, by being mixed up with pursuits which belong to an earlier and less-important period? Do not these considerations acquire an additional weight in those instances in which our students enjoy the advantages of the University of London? It is to be feared that the ardour enkindled by associating with many talented students, and the value attached to university degrees, will stimulate to an absorbing degree of mental effort and competition, and leave but little time or energy for theological pursuits. It is too much to expect, under such circumstances, a due attention to those studies which have the most direct and important bearing on the usefulness and efficiency of the Christian ministry. For these latter, and absolutely essential pursuits, then, full time should be reserved, after graduation at the university. Who can hesitate to admit, that ministers may be extensively useful and deservedly respected without university honours, and without the attainments in scholarship and in science which those honours indicate? But who will venture to anticipate for a minister the efficiency to which he should aspire, in the absence or the deficiency of that knowledge which, in dependence on the grace of God, it should be the business of his life and the delight of his heart to communicate to others?

ON ETERNAL PUNISHMENT.

Is the doctrine of eternal punishment a truth of revelation, or a mere theological opinion? If it be only the latter, we have very little concern in it; if the former, however awful its nature and mysterious its aspect in the moral government of God, we are then bound to believe it. We may ask with much intelligence and piety, "What was the fall?" but the answer can only be given by the oracles of God. Another answer is, "On the day thou eatest thereof, thou shalt surely die." It has been supposed that this sentence includes what is called the second death; and then we are led by some interpretations to conclude, that this will be literally the punishment inflicted on the ungodly; so that the idea entertained by the common people, of the wicked being for ever with the devil and his angels, is a thorough mistake, or, at least, they will only be associated for a little while; and though there is a gulf which can never be passed, yet they may be comforted with the thought, that if they never cross it, they will be annihilated where they are. We fear a doctrine of this kind in its tendency is evil; what infidel, what blasphemer, what vicious creature, would not take encouragement to sin, if he only thought he should at least be destroyed; and all punishment, admitting it was severe for a time, would have an end?

We have been asked, "Why is the body raised to be tormented for ever according to the dispensation of mercy?" Now to say nothing of the sarcasm of this, we think the reasoning a fallacy; for if it be meant that it is contrary "to the dispensation of mercy," to punish for ever, what mercy is there in a series of sufferings which are to end in the destruction of the being? In either case there is no act of mercy. The dispensation of mercy in its efficient acts, redeems completely, and not merely lessens the extent of punishment. Before we admit that the second death is literal, we must be quite satisfied that what we call death, can be literally inflicted on spirit: we wish to make no quibble; our desire is truth; but if it be literally a second death which awaits the ungodly, then it is not what may be termed death, because the first death was only applicable to the body; because in the next place, as far as we are acquainted with death, it affects only material organisation; and further, because it simply decomposes, and does not effect annihilation. Now if this be death, it does not appear that there is any suffering in the body apart from its connexion with the spirit; and the agonies of death are felt by animal existence, but this, if extinct, leaves the body without pain. On these grounds, therefore, we think the term is inapplicable to the soul in its literal sense; and is intended to convey the suffering of the future state of the wicked, by an image which

conveys the idea of the terrible unknown. It appears difficult to make the second death, if literal, harmonise with the description given of it in the book of Revelation; we find death and hades are cast into the lake of fire, but if the second death be really a literal destruction, how can the inhabitants of hades be tormented?—yet this lake of fire into which they are cast is called the second death, and it is said in Rev. xx. 10, “to be tormented day and night, for ever and ever.” Vitringa says upon this passage,—the temporal death will be exchanged for eternal death,—“*Qualis est status opprobrii tristitiæ, malæ conscientiæ, desperationis, cum invidia et odio in Deum et sanctos conjunctæ . . . omni vera consolatione et spe meliorum temporum cassi, triste agent ævum, quod nulla terminabunt secula.*” This description of the second death accords with the idea of sufferings most intense; which appear to be expressed by the word torment, and described by a figure which, perhaps, of all others, gives us the idea of most dreadful pain; now if figures are intended to convey some moral ideas, we can come to no other conclusion but that the wicked will suffer eternally, and that the second death, instead of being literally the annihilation of the soul, is but a bold figure to describe the utter loss of everything which renders mental and moral life valuable.

It is not a little surprising how men imagine that the topic which deeply engages their attention, has not been much investigated by others; but this is a little piece of self-flattery. Errors have their cycles, and there really is no new error, nor any new argument to support it. In reference to this doctrine of eternal punishment, it is hinted that “teachers of religion have not instituted a search into the foundations of a doctrine supposed to lie at the basis of all religious truth.” Surely this is a misapprehension. What! did the man who wrote the splendid sermon, “The wicked shall be turned into hell,”—did Howe not search? Did Bates not search, when he wrote his *Four Last Things*? Did Bolton not search, when he maintained this doctrine in the same train of subjects? Did Edwards not search, when he wrote on the “Eternity of Hell Torments?” We hardly do the ancients justice, in supposing our researches are so much greater, and so much more intelligent than theirs. These names are sufficient to show that this awful subject was not believed by persons of feeble intellect, but by those who had an enlightened reverence for the word of God. In affixing the idea of literal death to the second death, is it not just as reasonable to affix the idea of perpetuity to punishment when we find the term everlasting; and especially as the latter can with difficulty be converted into a figure without doing away with punishment altogether, while the former seems rather to have the aspect of figure than to furnish a positive idea of the nature of that punishment which awaits the ungodly. “In proportion (says a

writer in the 'Eclectic'*) to the infinite moment of revealed truth, is the importance of adhering to the principle that inspired persons spoke and wrote under the presumption that they should be heard and read as other men are heard and read : so that when they employ mere uncompound forms of speech, which are ordinarily understood to convey an absolute sense, they also shall be allowed to intend an absolute sense. He who informs us of an intelligible fact in customary terms, has a right, on the strength of his credibility, to be exempt from an etymological scrutiny of the words he employs. A person of grave character assures us, that he has witnessed a shipwreck, and that the *people on board were lost*. But the word *lost*, it may be argued, primarily signifies, not found ; and, therefore, the statement may only mean, that the crew were cast upon the shore of some distant country, from whence it is probable they will find an opportunity of returning to their homes. They are thus relatively lost to their country and friends. Or *lost* may mean, distressed, undone, ruined in their affairs ; and so nothing more, after all, may be affirmed concerning them, than that they escaped from the sea with their bare lives. At any rate, when there is this acknowledged ambiguity in the sense of the term, where it may bear a more favourable construction, is it not the symptom of a malignant complacency in misfortune needlessly to apply to it so harsh an import, as to conclude, that these unhappy persons were literally and irrecoverably drowned ? If the common-place criticism amounts to anything better than such trifling in truth, it escapes our apprehension." We cannot dismiss this article without cautioning the rising ministry, especially, not too easily to indulge in speculations upon the great doctrines of revealed truth ; nor if a subject be of doubtful disputation in their own minds, to bring it into the pulpit, and so gradually loosen the hold which the great doctrines of the Gospel should have on the hearts of the people.

AN INDEPENDENT.

TO THE SUN AFTER A STORM.

FRIEND of the sad !
 My heart is glad
 To bid thy beams, so bright and clear,
 A welcome through our atmosphere :
 Glorious Sun !
 'Twas kindly done
 To scatter far those clouds of gloom,
 And for thine own sweet smile make room !

W. LEASK.

* " Eclectic Review," December, 1818.

REVIEWS.

1. *The Antiquities of the Christian Church. Translated and Compiled from the Works of Augusti; with numerous additions from Rheinwald, Siegel, and others. By the Rev. Lyman Coleman.* London: Ward and Co. Med. 8vo. pp. 224.
2. *A Church without a Prelate. The Apostolical and Primitive Church Popular in its Government, and Simple in its Worship. By Lyman Coleman. With an Introductory Essay by Dr. Augustus Neander.* London: Ward and Co. Med. 8vo. pp. 120.
3. *Church Principles Considered in their Results. By W. E. Gladstone, Esq., late Student of Christchurch, and M.P. for Newark.* London: Murray; Hatchard and Son. 8vo. pp. 562.

(Concluded from page 445.)

To a careful reader of our two authors, it will be further obvious that Mr. Gladstone does not deal fairly by his opponents. He asserts and proposes to show, the great superiority of these church principles over those of his opponents, and especially over those of the Calvinists or Independents. But if Mr. Coleman is trustworthy, the principles attributed to them, they never held,—either during the first three centuries or now. He charges us, for instance, with reducing the Christian doctrine to the standard and measure of the human understanding; with divorcing the affections from the reason, and the body from the soul, and thus debasing the former from their place in religion; with holding that each particular congregation is, in the *strictest and highest sense*, a church, ought to acknowledge on earth no authority superior to its own, and in its relations with other churches, to behave itself as a sovereign and independent power; with regarding the sacraments as appropriate signs or figures *merely*, addressing themselves to man in the way of *extrinsic motive alone*; and with lightly esteeming alike the order and validity of the Christian ministry. Now these representations are either altogether erroneous, or greatly defective; they are not our sentiments; and those that come nearest to the truth require such modifications or additions as quite to change their character. Nothing is easier than to confute an opponent when you have misrepresented him; but the victory gained over a man of straw earns no

laurels, and we are entitled unceremoniously to pluck Mr. Gladstone's from his brow.

Again, Mr. G. derives no small advantage from an ingenious device. He claims in behalf of his principles the consent of all antiquity ; and takes their existence in the church, unquestioned for eighteen centuries, as conclusive evidence of their truth. But we deny both this consent and this long unquestioned prevalence of his views. Mr. Coleman has clearly shown that for three centuries no such principles were generally adopted. And if then they began to receive form and shape,—if gradually they became established, and during the succeeding 1300 years held rule,—*what if that period was a period of corruption ?* And we affirm not only that it was so ; but that the heresy that arose, *on those very points*, constituted the *worst part* of that corruption. We have yet to learn that error becomes truth by long establishment ; accordingly, in spite of Nicene councils or Tridentine decrees, we demur to the church's testimony during this period of her apostacy ; we condemn the device of Mr. Gladstone to enlist the sympathies of men on his side by the imposing plea of a venerable antiquity ; and would remind him, that with the finding of the key of knowledge, and of the freedom of thought, these principles were resolutely assailed and their opposites affirmed.

There is another source of illusion to Mr. G. : he gives, as the necessary marks of the true church, unity, visibility, &c. Not only, however, does he omit some important features, as soundness of doctrine, and require a unity and an authority of such a kind as *cannot* exist and ought not to be expected ; he also confounds what ought to be with what is ; and treats as an existing substantial thing, what cannot at present be found. We grant that the church should be one ; and that the unity designed by the Redeemer is not spiritual and invisible, merely, (though this is by far the more important kind,) but outward and apparent also. It is not such, however, as to require a visible Head, or to imply uniformity and authority. The conditions of our Lord's most beautiful petition would, we apprehend, be completely fulfilled by such an agreement of sentiment among his disciples, and such a spirit of love as should make it manifest *at once* and *to all*, that whatever minor variations there might be, arising out of national peculiarities, or whatever differences of opinion on minor and undetermined topics, it was one and the same church, of one and the same adorable Head and Lord. This would be a catholicity, not answering indeed to Mr. G.'s expectations, but very different from any now to be found, and corresponding alike with possibility and truth. And it is worthy of observation that there once was a unity like this ; that it might have been preserved and have existed now in all its beauty and strength. But it has been lost through the long dominion of the man of sin. The church has been kept : every member has been known to the great Head, though often

they have not known each other. So that spiritually, and in the highest sense really, though not manifestly, it has been *one*: but now, for fifteen centuries, have men looked in vain for that holy, catholic, and apostolic church, which shall convince the world of the Divine mission of Jesus Christ. But again it shall be one; and if, instead of dwelling on what is not, Mr. G. and his party were earnestly bent on the restoration of this lost and graceful ornament of the body of Christ, they would do good service to the cause of truth; they would soon find, among those they now denounce as heretics and schismatics, many a genuine disciple; and the discovery would abate that arrogant and bitter exclusiveness they too commonly display.

Should Mr. G. object to these views, and still insist that such church, although she may have "lost that original beauty and harmony of form that adorned her youth," is still manifest and visible; we are then tempted to ask for a definition of the term—What is this church? Who compose it? Where is the seat of its authority? How may we know its voice and recognise its form? It cannot include all the faithful of *past* ages, as well as of the present, for that would not be the *visible* church. It cannot embrace all the members of Christ *on earth*, at any given moment; for they, though visible, have not unity,—are not one body. Nor can it mean all who take certain views of the sacraments,—those, for instance, taken by our author himself; for whilst these are in the same predicament, and are to be found in various communities, this definition would exclude a large portion, both of the clergy and laity of the Church of England itself, who entirely reject sacramentarian notions. Does this church, then, include "the whole number of the baptized, wherever found, and to whatever communion belonging, over the whole face of the globe?"—"The general mass of those who profess and call themselves Christians?" The clever author of "Essays on the Church," himself a stout defender of the English Establishment, whilst he admits that this is one of the senses attached to the term in common parlance, has no very high opinion of this body; and tells us that it is "animated, in the proportion of at least nineteen-twentieths, with the *most deadly hatred* to Christ and his true disciples." And he declares, that "to take its decisions, or even the decisions of its priesthood, on any question of faith or practice, would be to leave to the wolves the disposal of the sheep," &c., pp. 23, 25. Pretty strong language, this; and yet such *would* seem to be Mr. Gladstone's church. This is obvious from his remarks, pp. 113, 405, where he speaks of its "mixed character," and describes it as composed "partly of conscientious and partly of unfaithful members, with a great ostensible preponderance of the latter." First, then, we remark that here is Seeley versus Gladstone; and we want to know *which we are to follow*. If Mr. Gladstone, then, Secondly, we must express, strongly, our astonishment, that any man

in his senses can call this medley of human beings, embracing sceptics and formalists, extortioners, unjust persons, and adulterers, as well as saints,—the holy, catholic, and apostolic church. Why, besides its ungodly *character*, it has, at least to our view, *no one* of the attributes which Mr. G. states to be essential. Where is its *unity*? Is light come to an agreement with darkness? It is not even *visible*; for though the *individuals* that compose it are in the flesh, as a *body* it has no visibility. Can permanence be predicated of a multitude like this? or sympathy? or, more wondrous still, if true, authority? Authority, indeed! Let us look at it. Let us call its members or their delegates together in solemn convocation;—never was there a period when such convocation was more needed than now, to settle existing differences. They shall meet in the good Catholic city of Paris,—men of all views and characters, but all baptized, and therefore regenerate, and after due deliberation, pronounce their judgment. And now, we ask, what sort of a creed may we expect? What decisions shall we have touching rites and ceremonies? What discipline is henceforth to be established in the church? Yet *this is the body* which Mr. Gladstone invests with such high prerogatives; whose judgments are final, and whose dicta it is a sin to disobey. We are not conscious of having misrepresented Mr. G. in any point; indeed, he himself seems to be aware how hard it is to believe that this “body, containing within itself so much pollution, can be entitled to those prerogatives which belong to the spouse of Christ.” “But if God,” he adds, “continues to show his favour to *individuals*, though so much evil remains in them to the very last, why should we refuse to believe that he will guide his church, corrupt though it may still be, into all truth?” And then, after describing this *actual historical* (!) church as “the great object of Christ’s love and regard, . . . the casket and treasure-house of God’s immortal gifts,” he asks, “Why have we lapsed from this magnificent (!) conception of a power incorporated on earth . . . and substituted for it that misty, formless, lifeless, anomalous, negative, chaotic shape, which is the only counterpart in many minds to the name of the Scripture-honoured church?” We think no error, however gross,—no delusion, however complete, will ever surprise us, after having found a mind of the power and sagacity of Mr. G.’s, giving credit to a notion so manifestly unscriptural, so childishly absurd. But the holy, catholic, and apostolic church, is an imposing phrase; and when the conception of such a body, having unity and universality, authority and visibility, once seizes the imagination, no contradictions are too palpable to be reconciled,—no facts too stubborn to be distorted,—no absurdities too absurd to be received,—to defend the theory for the sake of which it has been cherished. Man, says Mr. G., is a compound being: he has senses and affections as well as intellect: they are greatly vitiated by sin, and require to be rectified before the

understanding can possibly do its work in religion. Spiritual and supernatural grace only can effect this rectification; Mr. G. can conceive of no channel through which that grace can come, save the church; thus he must have it, or not at all; and hence these pains to prove the existence of a catholic and apostolic church, though made up of such heterogeneous materials.

To this church, Mr. G. assigns a very high place in the education of her sons; and represents the conception as exerting over them a most powerful and salutary influence; such as is exerted by no other view of it, and felt by no other class of Christians. Although such an idea of the church has little effect on our minds, we shall not dispute our author's assertion, but admit its great power over those who can implicitly receive the dogma. But *we* have a church as well as they; together with a ministry and sacraments; and we now proceed to compare the notions respecting them, held by the two great contending parties, and to show, that all the advantages attributed by our author to *his* views, result equally, or in a much greater degree, from *ours*. It is not so much on our theory of human nature that we are at issue, nor on the necessity and desirableness of some such provisions to act on the sensitive part of our constitution; neither do we deny their power, when rightly regarded, to be great and salutary. Our difference is, as to their nature, the exact place they hold in the religion of Jesus Christ, and the part which belongs to them in securing to us its benefits. And here our disagreement is serious. We earnestly contend, however, that the views we take answer every good purpose answered by his; and as our personal experience comes in corroboration of the accuracy of our reasonings, we can smile at the self-complacency of an opponent who fancies that he is in exclusive possession of advantages which we are enjoying in common with himself.

Mr. Gladstone imagines that the conception of the church entertained by himself and friends, has a power peculiarly its own, to depress the idea of self, and promote humility; to develope and strengthen the grace of Christian love; to augment the force of the religious principle in the heart by awakening its deeper sympathies; to stir up a greater warmth of devotion, especially in the exercises of public worship; to give to the Christian a view of the doctrines of grace as salutary as it is lofty,—of the Christian privilege of personal union with the Son of God, and of fellowship with the Father through him; and to aid the believer in the execution of the details of a stricter holiness; that it is a shelter to the conscientious from reproach, and a defence to the obedient, whilst it greatly assists the Christian in his aggressive movements on the irreligion and worldliness of his fellow-men.

Now it must be acknowledged that these are no mean or unim-

portant results; that that system which really tends to produce them, ought not to be despised; and that if there is any such system possessing exclusively, or in a much larger degree than any other, this power, it is entitled, from this circumstance, to our favourable regard. Mr. G. claims it for the views he advocates. We have said that we shall not dispute this claim; or the opportunity is tempting, to show how far the mind must be brought under the power of superstition or fanaticism, before it can believe such a conception of the church to be capable of exerting a good and holy influence. Yet we know it is possible, and are aware that where there is sincere piety in the heart, God often causes it, in mercy, to neutralise and triumph over much that is erroneous in the creed and vain in the imagination; so that, though in many cases the seeming devoutness of this school is, we fear, but little more than asceticism or sanctimoniousness, it undoubtedly numbers amongst its disciples some who have the power as well as the form of godliness. But we affirm that other views of the church are given us in the New Testament, prevailed in primitive times, and are developed in Mr. Coleman's pages, which are not less potent in their influence,—which nourish piety without generating superstition, and whose influence over the mind is exclusively good.

It will be necessary, however, to get before the mind, the clear scriptural notion conveyed by the term church. It has two senses, and perhaps two only. If ever used in a third, either by the sacred writers or in conversation, it must be taken to be a secondary and improper sense. The first embraces *the whole family of the redeemed* in heaven and on earth. This, and this only, can be called *the church universal*. The second use of the term is equally proper, and quite as frequent in the New Testament; but instead of conveying a universal, it conveys a local idea, and a church is an assembly of faithful men, &c., *as above described*. We sometimes, however, want to speak of the aggregate number of the faithful of all countries, and are then obliged to qualify the term by adding "*visible*," or "*on earth*." On the first sense we need not dwell; it is a grand and elevating—a subduing, yet soul-stirring conception, and cannot have that place in the thoughts of the Christian which it ought, without exerting over his spirit and character, a most determinate and hallowing influence. But it is desirable, also, that we should endeavour to realise the true idea of a *local church*; and we will look at such a one for a moment, as we may suppose it to have had existence at Rome or at Ephesus, A.D. 80 or 100; or as we may easily conceive, it would be at Leeds or Nottingham now, if what we believe to be the New Testament system, and that alone, were practised in this country, and a church fairly planted and in operation in either of those places. Let us then, for the sake of argument, assign to Ephesus and Leeds each a population of 70,000 souls. The inhabitants of the former are worshippers of the great goddess Diana; but an

apostle of Christ enters it—many believe and are baptized—unite with the preacher in the breaking of bread and in prayers, and are thus formed into a church: it wants pastors and teachers: they are ordained by the apostles. Great attention is excited through the city by this new society: now, divers persecutions and trials arise; and then, the church has rest and is multiplied: till, after the lapse of five-and-twenty years, A.D. 80, we see at Ephesus, say 20,000 believers, with an adequate number of bishops, be it ten or twenty, with a suitable complement of deacons, meeting where they may for worship; and if by this time divided on account of their numbers into smaller parties, and provided with suitable places of assembly, still the *church*, and not the *churches* at Ephesus, but a church of Jesus Christ. Its members are one, baptized by one Spirit, and called to one hope, disciples of one Lord, and animated by one faith; in the service of one God and Father of all. They are one body and brotherhood;—a small but vital and integral part of that larger body and brotherhood—the whole family in heaven and earth; they have functions to fulfil and offices to perform appropriate to their sphere; they continually meet for mutual edification; they comfort and admonish, and, if needs be, rebuke and reprove one another; the backslider and apostate they exclude from their fellowship, but with open arms admit to their embrace those who day by day believe, rejoicing together in hope, until, prepared for the honour, they will be removed to their appropriate place in that holy temple which is growing up for a habitation of God through the Spirit.

But our idea will be more vivid if we take a town we know. Let it be Leeds or Nottingham, with a population as above. After the labour of centuries, the Gospel at length prevails; but the name of Episcopalian or Presbyterian, of Wesleyan or Independent, is unknown. There is but one order of disciples, and they are called Christians, as formerly at Antioch. One-half the inhabitants are still of the world; some are scoffers, and some are persecutors, and all are lovers of pleasure more than lovers of God. But the other moiety of 35,000—parents and children, rich and poor, one in this family, several in that, and all in some—have believed unto life eternal. They come together as did the early disciples, but not now to some secret though hallowed spot outside the city, nor yet to one place, for their numbers forbid it, but to several; they have bishops, each consecrated to his office by the laying on of the hands of the presbytery,—a valid, competent, and orderly ministry; they have deacons also; they have the word of God, together with prayer and praise, and the positive institutions of the new covenant, having all been baptized into the name of Jesus, and accustomed on the day the Lord has made, to commemorate his dying love, and show forth his death until he come. Christian fellowship is maintained through the whole brotherhood, and a wholesome vigilance

and discipline are exercised. If one member sin, all are grieved; if one suffer, all suffer with him; and when it is said of the hitherto impenitent youth or adult, "Behold he prayeth," joy beats in the heart and lights up the countenance of the thousands in Zion, as sympathetic if not as intense, as that of angels over the repenting sinner; and whilst all are daily strengthened and refreshed by the mutual intercourse and worship of earth, they oftentimes derive a satisfaction still purer and more elevated from the thought that they belong also to that great multitude which no man can number—the *universal church*. And this is the church of Christ at Nottingham, at Leeds.*

We are not, then—as our opponents assert or assume,—and as, if instead of following their own notions of our polity, they would consult such writers as Mr. Coleman, they might know,—we are not, I say, without an *idea of a church*, as a real, a substantive, a divinely-constituted body, having Christ for its head, and the New Testament for its statute-book. We have now placed their conception and ours side by side, and the question is, Which is the true conception, which the more definite and distinct, and in which resides the greatest moral power? Let the reader look on this and on that, and answer the inquiry. Mr. Gladstone's includes every baptized person, be he a conscientious or unfaithful member; we deny that it is to any such body that the precious promises of the Bible are given, or that can be called the spouse of Christ; nor can we see what there is in such a conception of a church, so mighty and so grand. On a mind already biased by theory, and on which strong fanaticism has come to the aid of piety, it *may* operate powerfully, through the very mystery and improbability it involves; but in the conception itself, we can find nothing calculated to awaken deep and sacred emotions, or any other feelings but those of grief and pain. *Ours* is a *double* conception; embracing, now, the whole redeemed host, and then, resting with complacency and delight on that smaller body of fellow-citizens and saints with whom we have daily and immediate fellowship. And we confidently ask, whether this is the "misty, formless, lifeless, anomalous, negative, chaotic" thing that Mr. G. describes? To us it seems a palpable and distinct idea, a sublime reality. It stands before our eye clothed with those

* We would not be understood to intimate that the integrity of a church depends on its large numbers; a hundred or ten may constitute it as truly as thousands; and many such churches have existed full of prosperity and life. Nor can our argument be weakened or our inferences impaired by the fact, that the exact counterpart of the church we have sketched is not actually found at those places. For it does not exist, only because the darkness of thirteen centuries obscured the true idea, caused such confusion in the minds of men, and created such divisions in the body of Christ, that though truth has been beaming on us, more and more clearly, for several generations, the conception is not yet fully restored, and the reality at present cannot be expected.

attributes which the other wants, and free from those evils by which the other is deformed. We ask our readers to take, one by one, the advantages specified by Mr. G., and candidly to ask, whether it is not rather *these views of ours* which are calculated to produce them? We speak that we do know, and testify that we have seen, when we say, that they humble us before God and yet lift us from the dust; they abase our selfishness and pride, while they suggest to us the dignity of our ransomed nature and our new relations to our God and his Christ. Not unfrequently do they lead us back to survey the ruin in which we lately lay, and to look at the rock whence we were hewed, and the hole of the pit whence we were digged; and then, as we think of the hand that seized us, of the grace that called us, and of the blood that cleansed us, that we might first have access to God, and then be joined to his holy, happy family, our adoring gratitude is awakened, the blessedness of the individual saint is augmented, by being shared with the thousands of Israel; and though our nature is still infirm, and our praises imperfect, yet when we come together to worship, hope lights up our bosom and joy swells our heart. There is everything in the thought to deepen and hallow our sympathies, and bind us heart to heart with the cords of love. Under the sadness and misgivings of the tempted or troubled mind, there is everything to solace and revive: nor, though foes should assail and dangers threaten the ark and the house of our God, which have so often been to us a home and a resting-place, can we doubt of its safety. How much do we find there to encourage our patience and corroborate our faith! how much to forbid the indulgence of every foolish and hurtful lust, and stimulate us to the cultivation of those holy dispositions, that heavenly mind, that pious walk, and those graceful and benevolent actions, which are so befitting our name and place in that spiritual family! And then when death comes—"Christ loved *the church*, and gave himself for it, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing."

A few words only on the sacraments and succession. Our views on these matters, as developed by Mr. Coleman, equally differ from those of the Tractarian school:

—"wide as the poles asunder,"

they run also in parallel lines and can never meet. Mr. G. thinks that *they* also are rendered necessary by the constitution of man, and ascribes our opposition to the mystic view, to our erroneous philosophy. But we take leave to say that we are not the "Manicheans" he insinuates; that we take nearly* the same views of human nature

* We say nearly, for we think his views are somewhat perverted, and the true doctrine of the relation between the understanding and faith somewhat exaggerated, by not distinguishing between the state of mind and heart necessary to the existence

with himself; and are as firmly persuaded as he is, both of the necessity for these positive institutions of our holy religion, arising out of man's compound character, and of the infinite wisdom and condescension of God in appointing them; nor do we know by whom the sentiments he censures are held, out of the school of avowed or virtual infidelity. Yet his argument as against us, in favour of his view of the sacraments, entirely depends on this assumption of our views relating to man; but that assumption being false, our opposition to his notions cannot arise from the cause he alleges; his arguments, therefore so far, are nil, and his labour a work of supererogation.

Such and such, he says, is man; and we agree with him. But such and such being man, he adds, he requires such and such rites and institutions, to aid in his education for God; and their suitability is an evidence of their coming from Him invested with these mystic virtues, as well as a remarkable instance of his compassion and love in making them what they are. *Here we part company*; we deny that man, as described by our author himself, wants either such sacraments, or such a ministry; we regard it—and we claim to be, if not as sagacious, yet as honest and as zealous for the honour of God and of truth as he—as *extremely improbable* that they should come from God; we think them calculated to obstruct rather than promote real religion in the heart; and believe that wisdom and goodness alike forbid, that they should be what sacramentarians affirm they are. We oppose their theory by two considerations.

1. The fact of the tendency of human nature—a tendency so inveterate that it has appeared in every age and every country—to substitute the forms of religion for the substance, and to put symbols and ceremonies in the place of the truth and objects they represent,—coupled with the other fact, that in the sight of God they possess no value whatever, and their observance becomes even an abomination in his sight, the moment they are used for any purpose, save as aids to human infirmity,—is strong presumptive evidence against the views of our opponents. If in the simple notion of them given in the Scriptures, they are so liable to be perverted, how much more, when wrapped in so much mystery! They delude souls, and minister to the ignorance and depravity of man; they may make formalists, but not Christians; they are every way congenial to the pride and self-righteousness of the heart, and lead men to substitute a superstitious or sentimental piety, for vital godliness; and their condemnation, accordingly, is written on every page of the history of the world. What

of faith, and the positive acts of faith itself; (which we suppose must have an object presented and apprehended before they become possible;) and by overlooking the difference between faith as assent or credence, and faith under the notion of filial trust and confidence.

must be the effect—we put it to the common sense of the reader—of telling men in general, and men, too, who in adult age may never have experienced the conviction of sin or felt the need of an atonement, that in baptism they had spiritual life imparted to them, instead of pressing on them the solemn truth, that they are in a state of guilt and condemnation? Must it not be, in ninety-nine cases of every hundred, to stifle inquiry and to make them very easy, instead of striving to enter in at the strait gate of repentance and faith?

Our opponents, we know, disallow any such tendency; and our author labours—but to our mind very unsatisfactorily—to show, that such results need not, and do not naturally follow; alleging, that though God has made the sacraments the only channels, and when rightly administered, the certain channels, of saving grace; yet, that as the death of Christ is the meritorious ground and Divine mercy the source of its bestowment, this evil consequence is prevented. But his statement is sustained neither by fact nor by philosophy. We are well aware that in times when men are driven to the defence of their principles, acute and reflective minds are capable of making and preserving distinctions, which even *they*, in ordinary circumstances, would fail practically to regard, and which ordinary men never do, and never can observe. The intelligent Catholic, for instance, tells us, that he does not worship his images; that they are only a means of giving greater vividness to his conceptions; and that their use, therefore, does not involve idolatry. We question, indeed, whether any man can bow before them without a division of his heart; but as to the multitudes, a trial of a thousand years shows that *they* cannot. The masses of the entire Greek and Roman churches, as well as of every pagan country, are, and ever have been, worshippers of idols; and what is remarkable is, that the greater their *fervour*, the more *direct* their *worship*. They cannot make the distinction: God knew this, and therefore said, “Thou shalt not make to thyself any graven image.” We think the sacramentarian doctrine is just in the same predicament. Mr. G. may have the discernment to escape the danger, and, while he adheres to the opus operatum theory and the succession, may yet assign to the atonement and priesthood of the Son of God such a place in the Gospel scheme, as to secure for it his *supreme* regard, and thus neutralise his otherwise serious error: and we think he does; though we should hesitate to say this of several principal writers of the same school,—whilst we are sure that *men in general* (the *οἱ πολλοὶ*) do not, cannot, and never will be able, thus to discriminate. And it is our solemn conviction, that if the people of this country should ever be abandoned to Tractarian teachers, what is sound, enlightened, and scriptural, in its piety, would soon be exchanged for the morbid asceticism and the senseless superstition, together with the intolerant bigotry of the darkest ages of Popery.

2. We reject these notions also, because we believe them to be in

opposition to the great principles and to the wonderful provisions of God's remedial scheme. When we consider *that gift* which is the grand expression of Jehovah's love to man, and recollect that the price of redemption is nothing less than the sufferings and death of the Son of God,—when we further advert to the equally wonderful provision of the agency of the holy, blessed, and eternal Spirit, to bring us to Christ, and by the belief of the truth, to secure our moral transformation,—and remember that God adopted this plan for the express purpose of humbling the sinner and glorifying himself,—we cannot believe, looking to analogies and probabilities, as our author has taught us, that he has invested any rites with the amazing virtues ascribed to the sacraments, or made the justification and acceptance of the sinner dependent on his receiving these rites at the hands of any human priesthood. The principle involved in *those* great facts seems to us irreconcilable with *these* sacramentarian dogmas ;—opposite and utterly antagonistic. God has given his Spirit to man, to create him anew ; but only at the baptismal font does the Spirit exert that power ; and he who is washed with water is assuredly regenerate !! The blood of the Divine Redeemer was shed that we might have pardon and life, but it is only when we receive the bread and wine at the hands of a man who can trace, or thinks he can trace, his ministry in a line to the apostles, and believe it to be the very body and blood of Christ, that this boon, though procured at such a price, becomes ours !!! Can it be believed ? Let us read it clearly in the word of God, and we object no more : but there *it is not written*. It is manifestly a human device ; it bears not on it a Divine impress. To our minds, there is a repugnance, a strange incongruity between such a doctrine and the entire spirit and genius of the Gospel. *It is not like God*.

But though we thus speak, we take no “low and diluted views” of the sacred rites of Christianity ; nor do we depreciate the ministry of reconciliation. We say not that there is no danger of this ; nay, we confess that symptoms of such a disposition have appeared in some quarters : we grieve at it, but can hardly be surprised. Extremes beget extremes. When vital doctrines are felt to be in imminent peril through the undue exaltation of what is ritual and subordinate, and it becomes necessary to engage in their defence, it is difficult to assign to each its true and exact position, or to avoid speaking of the former in a way which may seem to be a virtual disparagement of the latter. But *they* are the transgressors, who would depose the Mediator in heaven for the priest on earth ; and put the sacraments in unnatural rivalry with the blood of the covenant ; not *we* who aim to give them that place and office—secondary, indeed, but most admirable and important—which God himself has assigned them. And while we protest against the theory of our opponents, we protest as loudly against our friends who suffer themselves to be betrayed, even in upholding the

greatest truths, into the error of lightly regarding the less,—assured that every distortion of what is Divine brings with it incalculable evil.

We do *not* believe, then, with Mr. Gladstone, that the “office of baptism is specifically to impart a principle of spiritual life;” so that the duly baptized are by that act made the children of God: but we *do believe* it to be a rite of much significance, intended to symbolise the need and nature of the Spirit’s operations; to assure us how ready he is to create us anew, and how impossible it is that we should ask his influences in vain. We do *not* believe that the actual *body* of the Lord is present at his table; and that we partake literally, though mystically, of his flesh and blood, by which eating and drinking our life is sustained; but we *do believe* that this feast is instituted to aid our infirmities; and through the senses to bring before the mind our suffering, bleeding Saviour. We do believe that we are made partakers by faith of the benefits procured by the bruising of that flesh, and the shedding of that blood. We do believe it to be the place where he most delights to meet his people,—draws nearest to them and attracts them to himself as the centre of our soul’s repose,—the object of our love and confidence, and gives us the largest measures of his grace, that we may grow up to him in all things. We do *not* believe the ministry to be a priesthood, invested with official sanctity, irrespective of spiritual character; but we do hold it to be a Divine institution, and as we think of its design, which is to herald the Gospel, and of its adaptation to excite the attention of men, to stimulate inquiry, to grapple with the conscience, to stir the soul and lead the sinner to the Lamb of God, we feel that it has in it a depth of wisdom, and a profundity of grace, which we know not how sufficiently to admire; whilst together with the sacraments, it is in beautiful harmony with all the stupendous facts and provisions of the Gospel. We contend that these our views are more probable in themselves, as well as more scriptural, than our opponents’; that having the Son and the Spirit, we want no such complements as the Tractarians would force upon us; that every virtue that is a virtue,—that all influence that is holy and not fictitious,—that every advantage that man needs from such institutions, or that they can possibly impart, flows from them as they are regarded by us; and that, though we cannot follow Mr. G. in his enumeration, every benefit which he specifies, we also receive, without being exposed to those many and fearful dangers by which he is beset; so that the man of God may be perfect, thoroughly furnished to every good work.

Education, the Birthright of every Human Being, and the only Scriptural Preparation for the Millennium; exhibiting the Imperfect State of Popular Instruction, and the Means of rendering it effectual for the Salvation of the Country and the World. By the Rev. B. Parsons, author of "Anti-Bacchus," "Mental and Moral Dignity of Woman," &c. pp. 162. Snow. 1845.

THIS work was a competitor for the prize which Dr. Hamilton obtained. But our readers must not suppose that Mr. Parsons' zeal for education is new-born, and that his attention was turned to the subject by the hope of reward or honour. We know him to have been for many years deeply interested in the question of popular ignorance, and warmly solicitous for its removal. He has toiled hard, and made noble sacrifices for it. Had no prize been offered, he would have published upon the subject—and whether he would have published or not, the great mass of his thoughts and facts would have been ready for use. We quite agree with him that the publication of Dr. Hamilton's work did not render his own superfluous. They are as different as two books on the same subject can be. Indeed, we think we never saw so striking an instance of the mental variety existing among men, as in the present case, in which two writers, with one theme and one object, both very superior men in their several ways, both learned, both confined by the same laws and limits, manage scarcely to have a single point of resemblance to each other. Nor is this the only thing that justifies the printing of the work before us. It is so printed as to be sold at less than half the price of Dr. Hamilton's, and its character fits it for circulation and use not only among those with whom price is no object at all, or but a small one, but also among the "working women and working men," to whom it is dedicated. Without attempting a comparison between it and Dr. Hamilton's,—which would be useless, if not offensive,—we may observe that it is eminently calculated to do good among those who form the greatest class, and the most neglected, of our countrymen. Any one may understand it, and any one may profit by it. Indeed, it is not only adapted to stimulate the acquisition and promotion of knowledge, but to impart it. He who thoroughly understands all its truths, masters all its reasonings, and remembers all its facts, will be far from an ignorant man.

We shall give the "Contents," believing that this is the best way of filling the small space that we are able to devote to the work.

"Chapter I.—*Introduction.* The history of man the history of mind; the present time peculiarly favourable for the study of man; the mind intrinsically great; until mind is studied and understood, education must be impeded.

"Chapter II.—*On the powers of the mind in reference to education, or the acquisition of knowledge.* 1. An aptitude for knowledge an essential quality of mind. 2. A great desire for knowledge. 3. The mind essentially sensitive. 4. Reception

and apprehension of knowledge. 5. Retention of knowledge. 6. The mind very active in using its knowledge. 7. All the affections of the mind the result of thought. 8. All our actions the effects of thought. 9. Conscience.

"Chapter III.—*Man was made to be educated, shown.* 1. From the powers of the mind. 2. The teachableness of the mind. 3. Our dependence upon knowledge. 4. Character formed by our opinions. 5. Our Creator has furnished us with all the means of gaining correct opinions. 6. God has commanded that the people should be educated. 7. He has granted his blessing to the labours of those who have educated the young aright. 8. It is the will of God that the *whole human family* should be *thoroughly* educated. 9. The education of woman demands more attention than has generally been supposed. 10. The influence of speech an additional proof that the mind should be properly trained. 11. Man is intended to be a reader, or his education could not be matured. 12. Man is to live for ever, and his condition is dependent on his education in this world.

"Chapter IV.—*Obstacles that have impeded or prevented education.* 1. The want of knowledge. 2. Want of books. 3. Deficiency of suitable teachers. 4. Want of school-rooms. 5. Restraints on liberty. 6. Erroneous views of man. 7. Military ambition and war. 8. The physical condition of the people unfavourable to education. 9. Erroneous views respecting the necessity and effects of education. 10. Errors respecting conversion. 11. Want of philanthropy. 12. Counteracting influences.

"Chapter V.—*Present state of education in England.* Reports of commissioners no ground for despair. 1. Day-schools; proportion at school; Episcopalians and Dissenters. 2. Sunday-schools; average in church and dissenting schools. 3. Proportion of boys and girls. 4. Education in agricultural and manufacturing districts. 5. The present character of teachers and their instructions. 6. The time allowed for education far too short.

"Chapter VI.—*State of education in other countries.* Government schools, and centralisation. Continental education too much extolled in this country. 1. Prussian education. 2. Education in France. 3. Centralisation. 4. Switzerland. 5. Norway. 6. Other continental states. 7. Reading, writing, &c. not a proof of education. 8. Crime and creed. 9. Education in America. 10. Ireland and Scotland.

"Chapter VII.—*Our future operations.* 1. Instruction; what its character should be. 2. The teachers we want, and how to obtain them. 3. School-rooms. 4. Funds; endowments; charity-schools; compulsory taxation; government grants; the voluntary principle.

"Chapter VIII.—*Past results, future prospects.* Patriarchs, prophets, and biography. Self-improvement. Society of Friends. Other denominations. Various systems of training. Pastor Oberlin. Good effects of education on operatives, &c. Prospects for the future. Effects of education on parents; health; economy, &c.; management of trade; business, &c.; servants; labourers; mechanics; emigrants. Intercourse with other nations. Public meetings, and questions of national interest. Books, and reading. Effects on women. Liberty. Early marriages. Religious differences. Religious and philanthropic societies. School-masters, ministers, and missionaries. The salvation of the world."

Our readers will perhaps have been struck, while perusing the above table of contents, with the appearance of a certain want of order. The arrangement is not the most felicitous or correct. Mr. Parsons has many faculties in greater measure than that which secures an accurate and effective classification. But no one can question the comprehen-

siveness of his range. It is not wonderful if, dealing with so many topics, a thoroughly independent mind, like Mr. Parsons', should advance some things which will not meet with universal approbation. Here and there, our minds refuse assent. But there is a great deal of important truth plainly expressed, a great number of acute thoughts strongly worded, and a great variety of serious facts practically employed. The whole book is eminently practical. There is no dancing round the subject—no blowing of bubbles. The author is in earnest, has deeply at heart the welfare of his species, and regards as an impertinence everything that interferes with its promotion. He has, therefore, filled his work with realities—things that will grow, and ultimately appear and remove whatever may essay by inert weight to repress living power. With the mention of one fact we conclude. We have intimated that Mr. Parsons is no mere speculatist. He has wrought out his own theory, and with great success. Ebley bears the impression of his self-denying labours. The traveller by rail from London to Cheltenham will be reminded of "the garden of the Lord," as he beholds in the taste and industry employed in laying out the school-grounds, a sign and symbol of that better beauty and richer fruitfulness of moral excellence, which have recompensed the toil of a wise and a devoted man.

1. *A Pastor's Memorial of Egypt, the Red Sea, the Wildernesses of Sin and Paran, Mount Sinai, Jerusalem, and other principal localities of the Holy Land, visited in 1842; with brief notes of a route through France, Rome, Naples, Constantinople, and up the Danube. By the Rev. George Fisk, LL.B., Prebendary of Lichfield, Rural Dean, and Vicar of Walsall.* Seeley, Burnside and Seeley. 8vo. pp. 461.
2. *Narrative of a Mission of Inquiry to the Jews from the Church of Scotland in 1839.* Edinburgh: White and Co. pp. 555.
3. *A Visit to my Father-land, being notes of a Journey to Syria and Palestine, in 1843. By Ridley H. Herschell.* Unwin. pp. 258.

CIRCUMSTANCES, which it is not necessary for us to explain, have compelled the postponement of this article till, it is possible, the merits and contents of the valuable works it discusses are generally known by our readers. Still it is due to the esteemed authors of these interesting volumes that they should receive our humble testimony; whilst to those of our subscribers who have not seen these works, we are confident that we shall afford real pleasure by the contents of this review.

The first of these volumes is the production of an Episcopal clergyman: its sentiments are truly evangelical, and its author evidently possesses a gifted and devout mind. We have read it with great pleasure; and earnestly recommend it as a valuable book for a Christian family. Any intelligent person may find instruction and be spiritually benefited by its perusal. We feel personally indebted to Mr. Fisk for the profit we have derived from his excellent volume. The second is the fruit of a clerical deputation from the Church of Scotland, sent to Palestine and other countries to inquire into the condition of the Jews. The mission sprang from deep love to Israel, and was undertaken with the hope that it would excite, in the minds of Christians, a warmer interest in God's ancient people. It contains much information, and deserves the thoughtful examination of every Christian student. The third, from the pen of Mr. Herschell, will give the general reader an interesting view of the countries which our author visited. It would be a useful present to young persons, and is suitable for Congregational and school libraries.

We shall introduce such incidents or observations from these works, as we may judge interesting and instructive; adding only a few remarks of our own, without raising any extensive or elaborate discussion. Our travellers took the same route through France. Speaking of Lyons, the deputation observe:—

"There are 200,000 souls here, and the trade is very great. There are 6000 Protestants, and several Protestant clergy; but none evangelical, or orthodox, except M. Cordes. . . . There are about 400 French Protestant clergy in the kingdom; but of these, scarcely half are orthodox. Of late, faithful pastors have been on the increase, and evangelical Protestant congregations have been formed at Chalons, Maçon, and Trevoux, the places we passed to-day."—*Narrative*, p. 12.

This gives us a painful view of the Protestantism of France. It is not by such defenders of the faith, as the Socinian or Neologian clergy, that the French nation will be drawn from Romanism. Nor is it desirable that converts from Popery should swell the ranks of a proud, covert, withering scepticism.

After touching at Genoa, the deputation landed at Leghorn. Learning that this city was a *free* port, they put a liberal construction on the term, and distributed tracts to several individuals; but, in an hour, the police were ushered into their apartment; their boxes sealed and carried away; and the two senior members of the deputation summoned to appear, without delay, before an inquisitorial tribunal! Our brethren were rather sanguine interpreters of Italian freedom; and in their further progress would make more accurate distinctions in the construction of the laws and usages of states swayed by the will of absolute potentates. There is a promptitude and energy in despotism

which will not allow us to despise it, even while we anathematise its tyranny with the intense emotion of a just indignation.

In Leghorn,

"The state of religion is very low. There is a handful of Swiss and German Protestants, but not a single instance has occurred of a native Italian openly renouncing Popery. One reason for this may be found in the law of the country, which strictly forbids apostasy from the Romish faith. And another reason, no less powerful, is to be found in the licentiousness of Protestants in Italy. The English in that country are generally gay and dissolute, regardless of all religion. One of the most profligate Italian towns is Florence, and the English residents take the lead in dissipation. Hence it has become an almost universal impression that Protestantism is the way to infidelity."—*Narrative*, pp. 21, 22.

It is afflictive to learn that the moral conduct of Protestants obstructs the advance of the doctrines of the Reformation, as potently as the despotism of Italy. The existence of the public sentiment expressed in the last sentence of the quotation is not attributed to the casuistry or libellous misrepresentations of Jesuitism; but to the profligacy of persons professing the Protestant faith. The beauty and purity of our emancipated Christianity are clouded and defiled by conduct infamous enough to discredit any cause, displayed by men, and too commonly by Englishmen, who boast of being its adherents.

After witnessing the showy ceremonials of Popery, during the Holy Week at Rome, Mr. Fisk makes the following observations, as philosophically explaining the absence, in Italy, of numerous converts to Protestantism.

"Popery seems to be a system beyond all others adapted to the tone of the Italian temperament, whose prevailing characteristic is indolence. The church is every thing, and it does every thing. It leaves scarcely anything for man to do for himself. I believe the Italian mind, generally speaking, in its present defective state of cultivation, is quite incapable of those intense processes of thought and reflectiveness which the individual pursuit of spiritual truth occasions. There is a mental diligence and labour connected with real Christian experience, such as the Italian mind is, as yet, unprepared to exercise. Hence, then, the unlimited influence of a system which professes to do for money what cannot be accomplished by any other means. The sinner rests his responsibility on the church. The church professes to relieve and cherish; and while drawing him to her maternal bosom, cheats him of the 'sincere milk of the word,' and binds him with a chain stronger than adamant."—*A Pastor's Memorial*, p. 27.

Mr. Fisk has given many graphic sketches of Naples, and its vicinity; we must make one extract only, illustrative of the superstition of its inhabitants.

"In Naples, the symbols of religion—the material objects of superstition, meet the traveller at every turn. We noticed, particularly in the evening when the shops were lighted up, that in almost all,—I think I might safely say, in every one, at the further end, there is to be seen either a picture or small statue of the virgin, illumi-

nated by lamps or candles, and more or less of these according to the wealth or poverty of the people who are the owners of them: and in almost every street, something like this is also visible. It is a most common thing, also, to see fresco paintings on the walls intended to represent souls in the flames of purgatory, with angels hovering over them, while beneath are inscriptions imploring *money—money* for the church, to secure her aid in the way of masses; and then there is a little box in which the *devout* and *pious* may drop their contributions in aid—not really of souls in purgatory—but of the cause of superstition and ecclesiastical rapacity.”—pp. 41, 42.

In Malta, there is nothing to relieve the gloom of the moral picture.

“The state of morals is fearfully corrupt all over the island. The natives are proverbially deceitful and avaricious. They possess lively passions, and are tenacious in their love and in their hatred. Popery is their curse; churches and priests abound.”—*Narrative*, p. 36.

An Englishman, landing in Egypt, cannot fail of being struck with the scene presented to him. He instantly feels that he has passed into another great division of the earth. Nature has put on her “golden trim,” and man is seen in novel and striking aspects. From Herodotus to Belzoni, Egypt has worn an air of mystery, attractive to contemplative genius, but transcending its power of searching inquiry. It still possesses many points of great interest. The antiquary may gaze on it in a vision of delight; the philosophic mind will be crowded with suggestive thoughts—materials for the exercise of its penetrating and comprehensive sagacity; while the Christian may be moved to rapture or to tears. Mighty names are engraven in its history; great achievements adorn its annals; and its very sepulchres vie with the proudest monuments of the power and genius of other lands. Even our brethren from the very temperate zone of Scotland felt a “calm delight,” when “able to look round upon the land of Egypt;” while their episcopal brother was in an ecstasy of expectation, and his imagination awoke in creative visions, ere his eye could trace on the distant wave the “land of the Pharaohs.”

On the way from Alexandria to Cairo, Mr. Fisk gained a passing glance of Mehemet Ali. We transcribe his notice of that distinguished Moslem.

“We had a full view of Mehemet Ali as he sat at dinner, and while he was enjoying his chibouk, attended by his retinue, and afterwards when he came from the farm-house, and mounted his white mule for the purpose of taking possession of our boat. We were enabled to form a tolerably accurate notion of his person. He is a most remarkable old man, and realised all we had heard about him. He is now past seventy, with a hale, firm, and determined countenance, and venerable white beard. Seeing two Europeans near him, as he hastily passed by, he glanced a very peculiar, but not unfriendly glance upon us, acknowledged slightly our bows, made some passing observations to his nearest attendants, with an evident reference to us, and in another minute was mounted on his mule.”—p. 76.

Mr. Fisk visited the pyramids, and suffered some disappointment,—their actual appearance not corresponding with the ideal grandeur which fancy had attributed to them. They subdued rather than inspired, his imagination. One of the finest poetic thoughts suggested by them, which we remember to have read, was uttered by Napoleon. When his troops came in sight of those “mysterious monuments of a by-gone day,” he addressed them in his usual sententious style:—“Soldiers, forty generations are looking down upon us from the tops of those pyramids.” Quoting from memory, we may not be verbally accurate. The thought breathed true poetry, and suggests the question, whether all great minds are not instinct with imaginative power. Is not this the source of those conceptions which allure them on in the paths of exhausting difficulty or danger, where ordinary mortals would faint or expire?

At Cairo, Mr. Fisk engaged Sheikh Suleiman, a chief of a Sinaite tribe, to be their guide, and to give a safe-conduct through the wilderness. The party started for the desert on the 10th of May. Ere they reached Suez, we have the following favourable testimony to the honour of the escort.

“The Bedaween had already won my good opinion; and it was not long ere my heart yearned over them. So unassuming, so kindly, and so hearty were they in their bearing toward us; so ready to do any service unsolicited, and so happy when they saw that their kindness gave satisfaction, I feel now as if I could traverse the whole desert with alacrity, with a party of faithful Bedaween, such as ours, for my escort. There is not a man in Europe, of whatever rank, who might not possibly be a gainer by studying and imitating much that may be discovered in the Bedaween. Wild birds of the desert as they are, yet, for honesty when in your service, and for temperance and moral feeling, they put to shame, in many things, the masses of the people of England, around whom the means of moral culture are multiplied, and for whom the full blaze of revelation is glowing.”—p. 122.

Immediately after we have an illustration of Arab character.

“There is occasionally found in the desert of Suez a kind of gourd exceedingly bitter and used in medicine. I looked down from my camel as I passed some of these which were thoroughly ripened, and wished to procure one as a specimen, but I passed on to avoid the trouble and delay of dismounting. In a few minutes, I felt some one pulling the skirt of my mantle, and there was my young Arab friend with his sunny countenance, and one of the ripe gourds rattling in his hand, which he presented to me with a graceful civility of manner. He had quickly perceived my wish as I glanced at the gourds in passing. Here was good breeding,—in the wilds of the desert.”—pp. 124, 125.

The delicacy and generosity of Saladin still exist in many a noble-hearted Arab; and the hand which so gracefully presented the gourd, would, with a loftier pleasure, have offered the delicious fruits of Damascus.

Our travellers, Mr. Fisk and his friend, crossed the Red Sea near

the head of the gulf, the passage occupying little more than half-an-hour. A ride of three hours and a half brought them to Ayún Mousa, —the fountains of Moses. On the evening of the next day they encamped in Wadey Werdán, "an apparently interminable plain of sand, as smooth as if it had been washed for ages by the ebbings and flowings of the sea." The following remarks illustrate the devout sensibility of the author's mind :

"There is a melancholy feeling connected with the striking of the tent,—that temporary home in a waste and weary land. There lie the ashes of the bivouac fires—the traces of the camels' knees in the sand—the circle formed by the circumference of the tent. We advance a few steps—look back upon the little spot we are quitting for ever, where we have reposed as securely as if in palaces ceiled with cedar and painted with vermilion, and think how, during the helpless hours of slumber, the arm which sustains the universe has been about us."—p. 132.

On reaching Mount Sinai, they were hospitably received at the Greek Convent of Santa Katarina. During a sojourn of three days, they visited the spots affirmed by tradition to have been the scenes of Jehovah's miraculous manifestations. The following passage is very beautiful :

"The shrine of Santa Katarina, wherein are said to be deposited the scull and hands of the saint—the former surmounted by a crown of gold—the fingers of the latter encircled by rings of great value—is usually shown, with its contents, to the true Catholic devotees who desire it. But being myself a member and minister of a branch of the church catholic, which needs no toys and reproves the use of them, I had no desire to examine these traces of saint veneration and worship at the foot of that mountain where God had said, Thou shalt have none other gods before me."—p. 154.

After leaving Sinai for Akabah, they passed through the territory of the Mezzeni, a powerful tribe inhabiting that part of the peninsula. This tribe demanded as their right, to conduct travellers through their territories, which the Sinaite Arabs refused to allow. This dispute placed Mr. Fisk in painful circumstances, and issued fatally to Sheikh Suleiman. After describing many of their anxieties, Mr. F. writes—

"This was directly confirmed by the sound of a gun-shot in the palm-grove, which was soon followed by a second. I ran up towards the encampment as rapidly as possible ; and just as I reached it, another shot rang awfully upon my ear. I found our party in a state of the greatest consternation, and gathered closely together, gazing wildly towards the grove. The first thing I learned was the harrowing fact that poor Suleiman had just been murdered by the Mezzeni ! It was an astounding announcement. To what would this desperate blow lead—here in the desert ? The prospect of further bloodshed was terrible . . . We were braced up for the worst, and stood gazing upon the scene . . . How wild and desolate this awful theatre of death appeared, while, with the sound of gun-shots still vibrating in our ears, we thought of Suleiman writhing in his death-throes, and eagerly watched the movements of the murderers. We were motionless, almost breathless. Each man among us gazed silently on his fellow. Our suspense was not of great

duration, but long enough to get the heart secretly lifted up in communion with a covenant God of mercy."—p. 177.

In their subsequent route through the desert, they suffered no serious alarm or inconvenience. On the 13th of June they reached the southern border of Palestine, and pitched their tents within sight of Hebron. The next day they gained the first distant glimpse of Bethlehem. The church was an object of interest.

"The alleged scene of the nativity of the Redeemer is designated by a tawdry altar; and, surrounded by burning lamps, is a circle of marble and mosaic work, with a border of silver indicating the precise spot in which God stood forth manifest in human flesh. The silver plate has the following inscription:—

'Hic de Virgine Mariâ Jesus Christus natus est.'

Shall I continue this description? or shall I declare how sadly these mere toys of Popery interfered with the solemn feelings I had desired to cherish in a place which, with probability enough, may be looked upon as connected with the wondrous work of our redemption?"—p. 230.

(*To be continued.*)

CURSORY NOTICES OF NEW PUBLICATIONS.

THE Essay towards a New Translation of the Epistle of St. Paul to the Romans, by Basil H. Cooper, B.A., is a pamphlet which reminds us, as we read it and collate it with the Greek, of the old adage—"the mistakes of thinking men are more instructive than the correctness of the unthinking." Looked at as the production of a young man, it is a good beginning. We are disposed to like its very faults, because they show something that time may make good use of. They are the petals, and stamina, and pistils of the flower, which are but for a while, and which must be there, or no purple fruit can be hoped for in autumn.

No quotation could do it justice, for it is a whole, and must be so regarded to be understood. That the author and his work, however, may be fairly estimated by our readers—"English readers," as many of them are, for whom this Essay is intended,—we shall trespass upon their attention for a short space.

The disposition of the book into sections, according to the writer's view of the argument, may serve to form the habit, so rare even amongst experienced Bible-readers, of regarding the sense and purpose of the inspired penmen, rather than the arbitrary and often erroneous divisions of chapter and verse. The Condensed Statement of the argument, and the Paraphrase, which accompany each section of the translation, will suggest the way of looking at the sense of the writers of Scripture, for the purpose of distinctly understanding, and of profitably "improving" it. The generally rigid adherence to the meanings assigned to the particles by the German grammarians, Hartung, will help to the perception of the varied senses in which the same word is rendered by our English translators, in the same way as "the Englishman's Greek and Hebrew Concordances" have done in another direction. The substitution of newly-coined words for those respecting which the chief disputes of polemical commentators have been, uncouth as they may seem at first sight, will draw attention to the actual signification of those words. And the differences in readings, punctuation, &c., between this translation, and others more generally

known, which cannot fail to be observed, will lead to the relinquishment of any particular author, as the infallible guide to all that can and ought to be known about this epistle; and, perchance, to a desire, which we wish we saw the adequate means of gratifying, to read the very words of Paul for oneself.

Mr. Cooper does not view the scope of the epistle to be the statement and vindication of the doctrine of justification by faith. The apostle Paul, he considers, was not the man to spend his energy on a question of *means*, when the *end* itself was a matter of doubt, and therefore he concludes that he wrote to show that the Gospel of Christ was the power of God to the salvation of *every one* that believed, *whether Jew or Greek*. With this he considers every part of the epistle agrees, while on the other scheme much is irrelevant.

We must, for truth's sake, advise our author that we see much in his view of the conduct of the argument that will need revising, should a second edition be called for; and that, then, it will be as well, at times, to lay aside Hartung, and to trust to himself. Nor should we object to his replacing the old words,—righteous, righteousness, &c.—believing that his end would be better gained than by the occasional use of such expressions as rectitude, make righteous, &c.; and by clearly defining the other more familiar terms, than by so grievously offending the philological conservatism of Englishmen as he has done. May we add, that much as we should like to see the processes of criticism, the results of which he has given in the present essay, we would rather forego that gratification, than have him publish what must be at best an unfinished work, and might prove to be no more than a sort of empirical formula, which he would himself discard as soon as continued studies have revealed to him the true principles of interpretation.

Although our notice comes late, it is none the less hearty in its wish that this publication may prove in every way successful.—(Hamilton and Co.)

The Comforter; or, The Love of the Spirit traced in His Work and Witness. By Robert Philip. This is a second edition of a very valuable treatise on one of the most interesting theological subjects. Our opinion of it was expressed on its first introduction to the religious world, (*Congregational Magazine* for 1837, page 120;) and we cannot but regret that eight years have passed away before a new impression of a book, so eminently calculated to be useful, has been required. There are no truths of greater importance than those which relate to the operations of the Holy Spirit, but we fear that, neither from the pulpit nor the press, are they so frequently urged upon the attention of men, as their momentous character imperatively demands. This does not, however, arise from any want of hearty belief in the doctrine of Divine influence, (for we rejoice to believe that our Congregational churches are sound in the faith, with reference to this, as well as to other essential truths,) but as Mr. Philip has shown in his introduction, other causes exist for the partial attention given to this subject; to which we refer our readers. We trust that this volume will find its way into the hands of all who desire to enjoy the communion of the Spirit, and to feel the obligations under which the church of Christ rests to the "Comforter," for his benign and sanctifying grace; and that "the love of the Spirit," as well as that of the Father and the Son, will awaken emotions of the deepest gratitude, and a constant recognition of the infinite necessity of his gracious operations.—(Hamilton and Co.)

A Minister's Meditations; principally designed as a help for the tried followers of the Lamb, by William Burd, Okehampton; is a modest little work, which contains the "meditations" of "a minister," who, possessing pecuniary means and leisure, has for some years zealously devoted himself to the maintenance and extension of the Gospel in the neighbourhood of a retired town in Devonshire. They combine the pensive pathos of our older divines, with a considerable share of imaginative

power in the delineation of Scripture scenes and characters. Precedents and examples drawn from the Old and New Testaments are skilfully and touchingly applied to the consolation and encouragement of Christians under temporal affliction and spiritual conflict; and an experimental cast of thought, (more to be prized, because now more rarely to be met with,) will make this little volume an acceptable companion to the believer in his retired chamber, or during a solitary ramble amid the calmness of a summer's eve.—(Houlston and Stoneman.)

The scepticism which we fear is deplorably extensive amongst gentlemen of the medical profession, gives increased importance to the example of eminent religion in combination with eminent medical attainment. This was strikingly displayed in the life of a late amiable physician, and we therefore recommend "*A Memoir of Thomas Harrison Burder, M.D., by John Burder, M.A.,*" to all serious young men devoted to the art of healing. The three letters to a junior physician on the importance of promoting the religious welfare of his patients, written by Dr. Burder, are of themselves sufficient to recommend the volume, which will form a useful present for medical students who are disposed to respect serious godliness.—(Ward and Co.)

Messrs. Fisher have commenced a work, beautiful alike for its typography and graphic art, entitled, "*France Illustrated.*" The drawings are by Allom, and the descriptions from the pen of the Rev. Mr. Wright; and if we may judge of the whole from the first division, we cannot but regard it as a most pleasing and instructive work.—(Fisher, Son, and Co.)

THE EDITOR'S TABLE.

CHRIST, the Christian's God and Saviour. In four Parts. By the late Rev. James Spence, M.A. Foolscap 8vo. pp. 286. Ward and Co.

Perilous Times: or, The Aggressions of Anti-christian Error on Scripture Christianity, considered in reference to the dangers and duties of Protestants. By George Smith, F.A.S. Post 8vo. pp. 434. London: Longman, Brown, Green, and Longmans.

The Doctrine of Atonement. With Strictures on the recent publications of Drs. Wardlaw and Jenkyn on the subject. By J. A. Haldane. 12mo. pp. 320. Edinburgh: Whyte and Co. London: Hamilton and Co.

The Female Disciple of the First Three Centuries of the Christian Era: Her Trials and her Mission. By Mrs. Henry Smith. 12mo. pp. 298. London: Longman and Co.

Views of the Voluntary Principle. In four series. By Edward Miall. 12mo. pp. 242. London: Aylott and Jones.

A Testimony against Popery and Puseyism: with supplementary remarks as to the Signs of the Times. By Samuel Thorowgood. 12mo. pp. 76. London: Ward and Co.

Sketches of Sermons on Christian Missions. Original and selected by the Author of "Four Hundred Sketches," &c. Post 8vo. pp. 364. London: Aylott and Jones.

Temper and Temperament: or, Varieties of Character. By the Author of "The Women of England." 8vo. Part I. Embellished with Engravings. pp. 32. London: Fisher and Co.

A Manual for the Religious and Moral Instruction of Young Children in the Nursery and Infant Schools. By Samuel Wilderspin and T. J. Torrington. pp. 112. London: Hamilton and Co.

France Illustrated. Drawings by Thomas Allom, Esq. Descriptions by the Rev. G. N. Wright, M.A. 4to. First Division. Twelve Engravings. London: Fisher and Co.

A Rational Introduction to Music: being an attempt to simplify the First Principles of the science, and render the Art of Singing at Sight more easy of Acquisition. For the use of the Belfast Academy. 8vo. pp. 108. London: J. Nisbet.

Cyclopædia of Biblical Literature. By John Kitto. Part XX. 8vo. Edinburgh: A. and C. Black. London: Longman and Co.

A Commemorative Discourse delivered in Hornton-street Chapel, Kensington, on Sunday, April 13th, 1845, to celebrate the Fiftieth Anniversary of the formation of the Christian Church assembling in that place of worship. By John Stoughton, minister of the chapel. 8vo. pp. 36. London: Jackson and Walford.

Thirty Lectures on Popery. By Samuel Dunn. pp. 70. London: John Snow.

The Spirit of God in the Conversion of the World: A Sermon preached in the Tabernacle, Moorfields, before the Directors of the London Missionary Society, May 14, 1845. By the Rev. Thomas Archer, D.D. 18mo. pp. 36. London: J. Snow.

The Sherwood Gipsy: or, The Blessed Results of the meeting of the superintendent of Sion Chapel Sunday School, Nottingham, and a Gipsy Girl. 18mo. pp. 18. London: Aylott and Jones.

Chapters on National Education. By the Rev. R. Maxwell Macbrair, M.A. 8vo. pp. 126. London: Simpkin, Marshall, and Co.

The Apostasy of the Church established by Law, and the insufficiency of her Creeds and Articles to secure Uniformity of Faith; shown by reference to her past history and present condition, &c. 8vo. pp. 80. London: Ward and Co.

The Pastor's Office and the People's Duty: a discourse delivered in the Independent Chapel, Atherstone, October 13th, 1844, on occasion of the death of the Rev. R. M. Millar: to which is appended an account of the Rise and Progress of the Independent Dissenters in that town. By John Sibree. 12mo. pp. 58. London: Ward and Co.

The Scriptural Doctrine of Sanctification: A Discourse at the Monthly Lecture in Bristol. By the Rev. John Jack. 12mo. pp. 34. London: J. Snow.

A Letter to Sir R. Peel, on the Endowment of the Roman Catholic Church of Ireland. By the Knight of Kerry. 8vo. pp. 16. London: J. Murray.

A Warning from the East: or, The Jesuits as Missionaries in India. By the Rev. W. S. Mackay, Calcutta. 8vo. pp. 48. London: N. H. Cotes.

Cobbin's Child's Commentator on the Holy Scriptures. Parts VII to X. London: Ward and Co.

Puseyism. Addressed to all who promote or proscribe Tractarianism. 12mo. pp. 36. London: Sherwood and Co.

The Millennium of the Bible vindicated from the attack of the Right Reverend the Episcopal Bishop of Glasgow, and the ex-editor of the Presbyterian Review, &c. By James Scott. 12mo. pp. 104. Edinburgh: W. P. Kennedy. London: Nisbet and Co.

Benevolence in Punishment: or, Transportation made Reformatory. Post 8vo. pp. 176. London: Seeley and Co.

A Supplement to the Horæ Paulinæ of Archdeacon Paley; wherein his argument from undesigned coincidences, is applied to the Epistle to the Hebrews and the First Epistle of Peter: and showing the former to have been written by the Apostle Paul. By Edward Biley, A.M. 8vo. pp. 228. London: Seeley and Co.

CHRONICLE OF BRITISH MISSIONS.

HOME MISSIONARY SOCIETY.

THE results of the last public meeting in Exeter-hall encourage the Directors once more to appeal to the liberal friends of the Society. When the business of the evening was nearly concluded, it was announced to the meeting by the chairman, that a gentleman had offered to give ten pounds per annum for five years, if twenty-nine subscriptions of a similar amount could be obtained. This generous proposal was at once responded to by several gentlemen on the platform; and many other friends, it is hoped, will cordially approve and support the measure. The Directors are very desirous that this liberal proposal should be carried into full effect. The following, among other reasons, can be given. It will enable them to enter upon six *new* missionary stations, not one of which they can safely undertake without a special effort for that purpose. If this annual sum of £300 for *five* years can be obtained, it would afford sufficient time (if the stations should prosper) for the people collected through the efforts of the missionaries to defray a considerable part of the annual expense on each station, till they could be trained to sustain their own pastor. The result, therefore, of the present liberality, would be of a permanent character, and most probably would add six Christian churches to those already existing. The adoption of these stations would also be a great boon to the several county associations, whose applications are at present before the Directors; but are obliged to be declined. The associations have expressed their readiness to defray part of the expense of each missionary sent by the Directors; and, indeed, it is only by such help that six new stations could be adopted, as the whole expense would be more than £500 a-year. The following are the counties from which earnest solicitations have come for missionaries; Durham, Hereford, Lincoln, Northumberland, Stafford, and Yorkshire, besides several applications from Wales. Such is the important case that the Directors beg most respectfully and urgently to press on the attention of their friends. They are encouraged from the experience of last year, to cherish a strong hope that this appeal will not be in vain. The Directors feel a deep responsibility at the present time, and are most anxious to meet the claims of the most destitute districts. They are training suitable men for entering on important fields of labour. The following report of Dr. W. Smith, of Highbury College, who has recently examined the students, will show that it is the earnest desire of the Directors to give instruction to the agents suited to the demands of the times.

Report of the Examination of the Home Missionary Students, at Cotton End.

"Having examined yesterday (June 13th) the students of the Home Missionary Institution, at Cotton End, Bedfordshire, I have much pleasure in being able to state that the results of that examination were most satisfactory and gratifying. It embraced parts of the first book of Samuel, and of the Acts of the Apostles in Greek, Biblical Criticism, Systematic Theology, Logic, and kindred subjects; and the answers of the students to the questions put to them on these various subjects, showed that they had diligently improved the advantages they had enjoyed, and reflected great credit upon their able and excellent tutor, the Rev. John Frost. I was pleased not only with the attainments of the students, but also with the degree of mental power and vigour which they exhibited; and I feel convinced that the Directors and friends of the Home Missionary Society have, in providing such a training for their agents, as they obtain under Mr. Frost, adopted one of the wisest and surest means for advancing and extending the great object for which the Society was instituted.

"WILLIAM SMITH, LL.D.

"June 14th, 1845."

The following extracts from the journals of the missionaries furnish a great variety of facts as to the state of the people—physically and morally considered. They will also show the means used to impart knowledge, to counteract vicious customs, and to check error, in whatever form it may be introduced among the people. It will, no doubt, gratify the friends of Christ, who pray for the success of the agents of the Society, that a very considerable number of persons are reported as having been added to the several churches during the last month; a few instances are named in the extracts that follow:—

Bold and successful Attempt to introduce the Gospel into a village in Oxfordshire.

"Among the many destitute villages which surround this station, G— stands conspicuously. It is about three miles distant from W—, and contains a population of above six hundred souls. Being near to Oxford, and within a mile and a half of the Bishop's seat, its position would seem to promise a favourable condition. But, alas! it is to be feared that no village that adorns our land has sunk lower in ignorance and vice. From the commencement of your agent's labours at W—, he has cherished an ardent wish that he could extend them to G—, and has tried to obtain access, but in vain. During the last few weeks, however, and through the medium of open-air preaching, he has been permitted to realise this long-cherished wish, and the following are the present results. On Friday, April 25th, I paid a visit to G—, with the intention of distributing tracts, and preaching the word of life. As I passed from cottage to cottage, left a tract, and announced my intention, I became an object of interest, and the subject of general remark; and by the time I had arrived at the place where I intended preaching, I found it preoccupied by several young men of 'the baser sort,' some of whom were armed with spades. I reasoned with them, and gave them tracts; but, in return, some scoffed, some swore, and others threatened. Under these circumstances, and being alone, I thought it prudent to postpone the preaching to the Tuesday following; and having made this known, I left, attended by a volley of hootings. Having taken what precautionary steps I could, and the appointed time having arrived, I again set out for G—, accompanied by fourteen men from W— and H—. Our approach to the village was marked with indications of excitement—some of the villagers stood at their doors, and others by the way-side, and our entry was hailed by a band of about fifty children who had come to meet us, and who, as soon as they saw me, ran back shouting, 'He is coming, he is coming.' From what I saw and heard, I entertained strong fears that I should be interrupted, but in this I was agreeably disappointed; for when I came to the spot where I intended to publish the tidings of salvation, I was surprised and delighted to find a large congregation waiting, and the eminence upon which I was to preach unoccupied by a single individual. The word of life was listened to with the deepest attention, and not a hand or a tongue was lifted against me. 'If God be for us, who can be against us?' With the exception of a little annoyance, upon one occasion, from a drunken man, I have met with the most cordial reception, and am encouraged to hope that the word of God will take root and bear fruit to his glory."

Great Poverty—Help from London—Labour and Encouraging Success.

"I have recently received a list of queries concerning this station, with a view to the General Report of the Society, which questions I answered according to my ability. In writing now, led me add some particulars not included in that communication, which yet are not altogether void of interest.

"The last long and severe winter was a season of deep and wide-spread affliction in this place and neighbourhood. A fever raged, especially among the poor; young

and old were attacked, and several died. What from the severity of the weather, the poverty of the people, the prevalence of disease, and the expensiveness of some of the necessities of life, the scenes presented to our view were truly distressing. Some affluent and benevolent persons acted nobly; and the little in our power we willingly rendered in visiting the sick and poor, ministering to them food, cordials, clothes, &c. Language would fail me to express the importance of aid received from London in money and clothes for this purpose. Humanly speaking, some were preserved from perishing by these means; and some of the excellent of the earth received timely and effectual aid, whose thanks, blessings, and prayers I would fain convey to the Christian and benevolent donors. Besides, from as many as eight different quarters I have received donations of a most necessary, important, and useful kind; viz., books, hymn-books, catechisms, tracts, &c. It is not easy to meet the demand for reading, and maintain variety. Our chapel library is besieged by applicants; we have many regular tract distributors; in every village I lend and exchange tracts at the cottages, and supply the children who attend with small books, of interesting reading. They receive them gratefully, and are greatly disappointed when they cannot obtain variety. Many pleasing incidents have occurred in this department of my labour, which could now be narrated. I keep up the custom, also, at each village visit, of spending a little time with the children and young people, by means of text-tickets and question-cards; we have many interesting youth, who understand, and answer well, abundantly repaying the attention bestowed on them. One thing more let me add: evidence the most satisfactory is given that the blessing of the Lord is not withheld; but undeniable and undoubted good has been accomplished.

"C. D. has been accounted a little colony of thieves—almost as a den of lions. Very shy at first they were of my visits; and when a few of them attended to hear, their countenances were downcast, and almost dreadful; but now almost every person of the place attends the preaching: not only so, but they come to the chapel at O—; and the wonderful change in their outward looks and manners is, we fondly hope, indicative of a greater change within.

"As much, or more, may be said of O—. For some time hardly any would attend the preaching; and the behaviour of those who did was so outrageously bad that I was nearly driven from the place in despair. But patience, perseverance, kindness—especially the blessing of God, has prevailed, and now the room is too strait for all who are willing to attend; and behaviour more decorous and attentive it would not be easy anywhere to find. Respecting others, some who have felt the force of Gospel truth, and have been received into church fellowship, and some we hope to receive soon—our comfort, and joy, and hope—of them I have written before, and need to add nothing further now."

Voluntary Principle—Petition against Grants for Religious Purposes.

"The station is progressing. Since my last seven persons have been admitted to Christian fellowship; and two or three more are expressing a wish to unite with us. Thus we shall be somewhat strengthened in regard to numbers; and I trust, also, in regard to their individual and united efforts and prayers for the prosperity of the Redeemer's kingdom. Our Sabbath-schools are well sustained; and our teachers enter heartily into their work.

"The Maynooth bill has called forth the energies of our people. We have petitioned both the Lords and Commons to withhold all grants for religious purposes. The voluntary principle appears to us to be scriptural, and where it is properly brought into action, so effectual, that all compulsory measures we consider are, and will ever be, injurious to the cause they profess to support. As a Home Missionary

of twenty-one years' standing, I have seen the cause of Christ gradually rise on the voluntary principle in different parts of our beloved country. At A—, in Cumberland, and at my present station, the principle for which we contend will, with proper arrangement, succeed to a considerable extent, and I have ever found that where the people are made willing to do all they can for the support of the Gospel, there the prosperity of the cause is secured. We therefore need no Government grants from the public funds, and we have felt it our duty to petition against them."

Tendency to Popery in the Clergy more than in the Laity—Instance of this.

"There has been a very considerable increase in the attendance at V— this month: it has been occasioned by the use of the surplice in the pulpit, and various innovations, to the annoyance of the people, who having expressed their disapprobation, were met by a refusal to comply with their wishes; they waited patiently for several weeks, having intimated that if those things were continued they should withdraw; but, from report, they were assailed from the pulpit most uncourtously for presuming to express their dissatisfaction with the manner in which the services were conducted; they have now left the church and come to chapel, and thus afford an additional instance that the disposition to return to Popery is rather on the part of the clergy than the laity. Whether this change may be permanent, or what may issue from it, time will show, but it is possible that the erection of this new church for the purpose of crushing dissent may strengthen our hands. Our hope and prayer is, that it may be overruled for good—very much good; that the opposition offered to superstitious rites may lead to the discovery of principles that will not fail to promote the glory of God and the salvation of the soul; and that we may have a large measure of 'wisdom that is from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits.'"

Consequences of Confirmation not good.

"We have lately had a confirmation in this neighbourhood, and the consequences are truly awful. Many have been persuaded to take the sacrament of the Lord's supper who give no evidence whatever of a change of heart. First and foremost in this awful delusion, I am sorry to say, is Mr. —, of — New Church, called by some, as you are aware, evangelical. His efforts to get people confirmed, and then to the sacrament, have been most untiring. In every instance, however, he has not met with complete success. He visited, a week or two ago, a poor woman who has been brought to very serious reflection through the ministry at our chapel. Addressing himself to her son, he asked whether he was not going to be confirmed on the ensuing Friday or Saturday? The young man, who had heard me preach on the theme the Sabbath previous, assured him that he would go to the confirmation if two things could be proved to him. First, that it was commanded in the Scriptures; second, that it was necessary to salvation. The clergyman was amazed, and expressed his sorrow at such views—turning to the mother, he reminded her that he had not seen her at church lately, and wished to know why it was. She replied that she was far from well, and the chapel being nearer she generally went thither. He told her that 'he was exceedingly sorry, and that her conduct was very wrong.' 'But why, Sir?' said she; 'there is but one way to heaven, and I hope that you and Mr. L— do not teach two ways.' He was displeased, when she assured him that she had learnt more the value of true religion at chapel than ever she had done at church, and would follow out the convictions of her own conscience. The following case is in mournful contrast:—Another poor woman was much impressed under a

sermon preached by Mr. K—— in our chapel; for a time she attended; soon, however, she was decoyed away, and through the minister's persuasion, became a candidate for confirmation. Her concern for her soul has gone, she has been well-nigh forced to the sacrament. It appears that the poor woman had some scruples, but on mentioning them to this pseudo-evangelical curate, he assured her that the Lord's supper would do her no harm if she did not commit *any great sin after it*; and thus the souls of the people are lulled to sleep, and thus they perish. Death is extremely busy among us. One of our church members has lost two children in a fortnight by the fever, which is raging dreadfully. I am happy to say God has mercifully supported her."

Successful Labours, as shown in Additions to the Church.

"During the past month local circumstances have somewhat made against our village services; but we hope, under the Divine blessing, that extra efforts will be productive of something more encouraging.

"Our Sunday-school is doing well. Anniversary services were held on the 18th. The Rev. J. Alexander, and Rev. W. Brock, from Norwich, attended. In the afternoon, the parents, teachers, and children were addressed by Mr. Brock. An excellent feeling pervaded the meeting. In the evening, Mr. Alexander preached from James v. 20. Much interest was excited, and the collection far exceeded our expectations. Mr. A. was so delighted with his visit, that he has kindly promised to repeat it in two or three months. The Directors will be gratified to hear that six persons, four of whom are the fruit of my village labours, have been received into Christian communion. At the ordinance yesterday, we experienced a very special season of refreshing from the presence of the Lord.

"Thanks to his name for mercies past,
And promises for days to come."

Bigotry defeated—Revels opposed.

"I hope I can say with a degree of certainty that good is doing on this station. Besides several conversions, there is evidence of a growth of grace in the members. They have often inducements to leave the chapel, and were it not for the grace of God, no doubt they would do so. I shall mention one case of the kind. At P——, the poor of the parish receive annually a little money, the interest of some land, left to them by a gentleman two or three hundred years ago. The dissenters, from time to time, have been given to understand that they are not entitled to any part of it, because the gentleman who gave it was a churchman, and they do not belong to the church; but if they would return to the church they should share with the rest of the poor. In consequence of their refusing to return, the farmers have had several meetings, to see if they could confine the benefit to the members of the church. Two or three of them very strongly urged it, but I am happy to say all were not agreed on the subject; and at the last vestry meeting, many of the farmers (to their honour be it spoken) took the part of the dissenters, and said they were a part of the poor of the parish, and had as good a right to it as had those who were members of the church. They then agreed, that whether churchmen or dissenters, there should be no difference made; that they should equally share alike, as before. But for this decision, in order to do justice to all, I should have felt it my duty to have recourse to legal means in behalf of the injured. I rejoice, however, that our poor friends have those within the parish to plead their cause, without any interference on my part. Indeed, I wish to live in peace with all; my war is with sin, error, &c., and not with men. I mention this to show that my poor people would rather give up their worldly privileges, and even their rights, than they would leave the place of worship where they have derived their spiritual good. Monday, the 12th, we held a public meet-

ing at S——, to counteract the revel. On the following Monday we held a similar one at S——. At the former place the Rev. J. Pinkstone, of North Petherton; at the latter, the Rev. H. Quick, of Taunton. At S—— it has been the means of almost destroying the revel; but at S——, Satan has still a very strong hold. At C—— we shall receive three members at our next ordinance."

IRISH EVANGELICAL SOCIETY.

MISSION TO CONNAUGHT.

THE Committee have great pleasure in announcing to the friends of the Society, that, by the time this number is in the hands of its readers, this important enterprise will be commenced. After mature consideration it has been determined, for the present, to make the town of Castlebar, in the county of Mayo, the centre of operations. From thence the brethren engaged in the undertaking will be able to travel north, through that county and Sligo, east to Roscommon, and south to Galway. There will be engaged in this mission at its commencement, the Rev. Messrs. Jordan and Murray, missionaries, who will be able, as opportunity offers, "to teach and to preach" in the native Irish language, their mother tongue. Messrs. T. O'Hara, O'Connor, and H. Deane, also Irish-speaking brethren, as missionaries and Scripture-readers; together with Messrs. Jackson and Hart, who have laboured for some years, with great acceptance, in the service of the Society. Besides these, the committee have accepted the offer of Mr. T. Arnold, a student in Rotherham College, to be employed during the collegiate vacation. Their young brother is himself a native of the sister country, and being partially acquainted with the Irish language desires to be employed in a district where he may perfect himself in that tongue, and thus prepare himself for future usefulness in preaching the word of life to his superstitious countrymen.

The Committee have commenced this enterprise with some "fear and trembling," but with greater hope. There will be many difficulties to encounter; but there are many sources of encouragement. They appeal with confidence to the churches of Britain, and ask for their liberal contributions, which will be absolutely requisite to sustain the effort, and especially for their prayers, that God may be pleased to vouchsafe his blessing.

COLONIAL MISSIONARY SOCIETY.

WORKS OF GRACE IN THE CANADIAN WILDERNESS.

FIFTEEN years ago, the writer was introduced, by the late venerable Greville Ewing, of Glasgow, to a stalwart highlander—a man of God—a deacon of a Congregational church, who was about to embark for Canada, as the leader of several hundreds of the Duke of Hamilton's tenantry, from the island of Arran, in the Frith of Clyde. It was then mentioned that a few of the intended emigrants were disciples of Jesus, and were anxious in respect of the ordinances of religion, in that "lone and rugged wilderness" where they expected to spend the remainder of their days. Some weeks after this interview, I learned that they had sailed for this portion of her majesty's dominions. A year or two subsequently I visited Arran, spent several days with the excellent pastor of the Congregational church there, the Rev. Mr. McKay, and learned that still another body of the people had gone forth to join their fellows, and, accompanying them, there had sailed a father in the ministry, the Rev. Mr. Henry. They obtained a township of land on the south side

of the St. Lawrence, fifty miles from Quebec; and by their steady industry, the mighty forest speedily yielded to their efforts, and the wilderness became a fruitful field.

No sooner, however, had they obtained for themselves habitable tents, and supplied their more pressing physical wants, than my friend the deacon, above alluded to, formed the youth into a Sabbath-school and Bible-class, and commenced a course of enlightened scriptural instruction. In this good work he was aided, after his arrival, by the venerable minister who followed. As a large proportion of the immigrants were Presbyterians, and as Mr. Henry was identified with a different body of Christians, namely, the Congregational, it was not thought expedient to form a Christian church; but he continued his regular ministerial labours among the people generally; and my friend the deacon, his Sabbath-school and Bible-class. Nearly all the young people of the settlement enjoyed the advantages of his kind, enlightened, and able instructions. His influence was in every point of view great. As a magistrate,—an intelligent agriculturist,—a captain of militia,—a person well known by government, and highly esteemed,—my friend was looked up to by the community, who naturally sought from him good counsel and friendly aid in their temporal affairs; while, at the same time, his consistent and intelligent piety told powerfully for good on all the people; so that Captain McKillop (I may now mention his name) was a public blessing to Inverness, the township already described. A few years since a Presbyterian minister, in connexion with the church of Scotland, was sent thither; a place of worship was erected on land given for the purpose by my friend; and public service was regularly conducted, though no church was organised. Some time since the Presbyterian minister left, without any one having succeeded him. A very neat, plain building has been erected by the captain and his friends for the use of the congregation more particularly connected with Mr. Henry, though it is cheerfully opened to Episcopalian and Wesleyan ministers, who occasionally preach there.

During the vacation of our Theological Institute, in the autumn of 1844, one of our beloved young brethren was requested to spend some weeks amongst the people at Inverness. The result was very happy. A spirit of hearing was manifested by the people, and crowds listened to our young brother's scriptural and faithful instructions. It was quite plain that the Lord was opening the minds and hearts of the multitude, and that they must not be neglected. My beloved brother Atkinson, of Quebec, spent a Sabbath with them afterwards; they crowded to hear him, and manifested deep interest in "the things spoken." Soon afterwards, in the good providence of God, a brother came out from Scotland, who had for some years been employed as schoolmaster; he is a member of an Independent church, and had been accustomed to preach in the villages around the town in which he lived. On his introduction to me, and his expression of his desire to be useful, I directed his attention, after examining his testimonials, to the necessities of Inverness, and advised a visit there. He went. He found a people among whom the good seed had been long sown. He preached the Gospel simply and faithfully. He gathered the young men and young women, on separate evenings, for Bible-class instruction, and it soon became evident that the Spirit of God was verily in that place. One and another of those who had been well instructed, but who had never yielded themselves to God, now inquired, in an agony of sorrow, what they must do to be saved. The place of worship was crowded on the Lord's-day. On Monday evening the female class would assemble, from forty to sixty, many of them coming four, five, and six miles, through the snow; and, although the exercise was confined to a simple exposition of the word of God, in a catechetical form, yet, such was the power of the truth as accompanied by the Holy Spirit, that

the entire company has been melted into tears, and found unwilling to leave the place. Similar remarks might be made concerning an equally numerous class of young men.

Learning, from time to time, that such a blessed work was in progress, I determined to visit the locality, in the course of my winter journey as agent of the Colonial Missionary Society. Moreover, deeming it very needful that a brother of large views and much experience should spend some time amongst this interesting people, I made arrangements with one of the oldest missionaries in the field, (though not the oldest man,) the Rev. Mr. Parker, of Shipton, to meet me at Inverness. It was not an easy journey, as twenty miles of uninhabited forest have to be passed, when it is approached from our eastern townships in the quarter in which I happened to be. But I shall not dwell on the dreariness of such a scene. After getting through the woods, I found Captain McKillop waiting for me, who drove me twelve miles to the place of worship, crowded with attentive worshippers. Oh, it is refreshing to one's own soul, to address a multitude manifestly under the solemn and blessed teaching of the Holy Spirit! I found Mr. Parker there, and our brother whose simple ministry had been so much blessed. There, too, I found the venerable Mr. Henry, whose strength has for some time quite failed, and who can only attend occasionally the services of the sanctuary. Withal, the new generation, on the whole, receive instruction more readily in the English than in the Gaelic language; and in the former (*our* native tongue) good Mr. Henry does not preach.

The next forenoon we found a yet more numerous congregation of hearers, to whom it was again my privilege to proclaim the Gospel of salvation. There was much and solemn feeling. No noise, no outward parade; but here and there might be heard the deep-drawn sigh of anxiety; and now and again the silent tear would drop from the eye, indicating the deep feeling of the contrite heart. We agreed to call together in the evening those and those only who hoped that, through grace, they had been recently brought out of darkness into the marvellous light of the Gospel, and those who were in a state of deep anxiety concerning their soul's welfare; the object being to confer with them and with the few Christians of long standing in the place, on matters concerning future procedure. The invitation was so misapprehended by a number of the young converts, that they supposed they were not invited, and went home. We expected about thirty or forty persons in the evening; but judge of our delighted surprise, when, on entering the house, we found between a hundred and a hundred and twenty persons awaiting us! This prevented all attempts at conference, and I addressed them with counsels adapted to their supposed circumstances, inviting them also to meet Mr. Parker individually during his stay. He also addressed them in a very judicious and solemn strain of remark.

During the day, and after service in the evening, we were visited by a number of anxious persons. One or two specimens may afford an idea of the work. An old woman, all whose sons and daughters are grown up, expressed to me her humble hope in Christ, but desired to have some not uncommon doubts removed. I learned that her entire family, with the exception of her aged husband, were the subjects of this gracious work; and on that day even *he* had been awakened. A man and his wife, of much respectability, about forty-five years of age, exhibited much concern, and a trembling hope in the Redeemer. With much emotion, he said, after a pause, "How thankful I am that I have been spared thus far! Oh! if I had been cut down before I had felt thus——" His emotion choked his utterance; he did not finish the sentence. Another remarkably fine-looking Highlander was distressed, but in great darkness. We explained to him the nature and evil of sin, the excellence of the law, the rectitude of God's government. Every word seemed to *tell*—the barbed arrow went deeper into his heart. We pointed him to Christ, explained

his great work, the nature of repentance and of faith, and then told him that we could say no more. We had no doubt of Jesus, none! that if he would approach him in humble faith, pardon and life would be the gracious result. But we could not have the same confidence in him; we knew not whether he would cast away his weapons of rebellion, and come as a lost sinner to the Redeemer. He was dismissed. We saw him the next day; we hope he is a monument of grace, a new creature. On minute inquiry I learned that there were about *eighty* such cases as these, young and old, but principally parties who were new setting out in life, or who had recently done so; and *nearly all of them have received instruction in Captain McKillop's Sunday-school and Bible-class.*

Who can imagine the delight and gratitude of that excellent man as he sees, after so many years of toil, the blessed fruits of his labours? As to good old Mr. Henry, he shed tears of joy, and said, "I have long and often prayed for this blessing, and it has come again before I die."

I preached again the next forenoon and departed, leaving Mr. Parker on the spot. My reflections as I journeyed were:—

1. Here is great encouragement to continue sowing the seed of the word. Let not teachers of Sabbath-schools and Bible-classes be discouraged.

2. What a blessing to a community are pious, intelligent, zealous laymen! How very much is it in their power to do as instruments in advancing the interests of our Lord's kingdom!

3. The grace of God is sovereign; he dispenses when and where he will, and oftentimes where ordinary instrumentality is lacking. The scene I have imperfectly described possesses not, as one of its features, a Christian church. I presume one will soon be formed, but there is not one *now*. Here, then, is an important agency lacking, yet behold the manifestation of Divine grace! At the same time I felt, "Better, far better have no church, than a cold, dead, inconsistent church." Had such an one existed, I venture to say no such work as I have described would have been wrought.

4. What a change does such an exhibition of the power of God make in community! and how glorious will be the day when such manifestations shall be general, and "the earth shall yield her increase, and God, even our own God, shall bless us!"

Your intelligent readers will fill out these inferences, and draw others from this imperfectly and hastily-penned narrative. I have recently heard from Inverness. The blessed work still advances; God is glorified in the conversion of sinners. To *his name be all the glory*, and let all the people say, Amen.

A CANADIAN PASTOR.

TRANSACTIONS OF CONGREGATIONAL CHURCHES.

INTENDED OBSERVANCE OF BARTHOLOMEW'S DAY.—The Committee of the Congregational Union desires to call general and timely attention to the circumstance that, this year, the day designated in the Romish calendar as St. Bartholomew's-day falls on a Sunday; thus presenting convenient opportunity for public discourses and prayers, adapted to bring to profitable remembrance events for which, in past ages, this day has been rendered famous, or rather infamous. Of the propriety and great usefulness of thus bringing into distinct and impressive notice the sufferings, services, and virtues of eminent servants of God in former days—and the mighty hand of God with them in the time of their testimony, and ages after their decease, with the cause for which they both lived and died, there can be no doubt.

Bartholomew's-day, 1572, has been rendered a beacon to all Protestants to the end of time, to warn them of Papal treachery and blood by the commencement on that

day of the frightful massacre of the Protestants of France; one of the most accursed transactions recorded in the annals of human crime—the most terrible of all examples of the consequences of employing national authority and force in the affairs of religion. History has left her faithful record of these deeds of darkness. From that imperishable page they can never be obliterated. The cause of truth, of God, of man, demands that they may be kept in everlasting memory, and often brought into conspicuous view. On Lord's-day, August 24th, it would not, surely, be unseasonable, in such times as these, that one discourse should be delivered in all Congregational pulpits on the character and fruits of the Papacy, that great adversary and destroyer of the saints! It is not, surely, a cause so extinct, so utterly incapable of revival, as to make all further remembrance of it needless and superfluous!

Independent churches and ministers have, however, a still nearer interest in Black Bartholomew's-day. In 1662, ninety years after Popery, and a still darker and more cruel age, and a nation far more prone to blood, had put a brand of fire and carnage on this ill-fated day,—English tyranny and Protestant persecution must add to its blood-stained laurels. On that day came into force the fatal Act of Uniformity and Ejection. Its history is familiar. The 24th of August next should make it, from more than two thousand pulpits, to be remembered and pondered. To the ejected ministers, Bartholomew's-day was a day of honour. To their cause, and their descendants, it is a day of triumph. One hundred and eighty-three years have since elapsed. Under circumstances and prospects how different on the 24th of next August, will sermons on truth, liberty, and conscience be preached from those, amidst which, nearly two centuries ago, our venerable confessors took public leave of their weeping flocks! All that was peculiar in their views, all for which they stood and suffered—their doctrine, worship, liberty, spiritual fellowship—all have lived, spread, and prevailed. At this moment, throughout the nations speaking the English tongue, wherever spread, a vast majority of the religious people have adopted all for which Puritans witnessed against Prelatists. When their cause seemed vanquished by man, it lived and was very strong in Providence, in God, and in truth. While we rise up to call our fathers blessed, may we be found worthy to be called their descendants!

Our own age has witnessed a secession on kindred views and principles. All honour to the confessors of the Free Protestant Church of Scotland! And with what skill and power is that church working out its designs! No voluntary in profession, is it not in action beating all professed voluntaries? What force seems derived from a great act of conscientious obedience and suffering! What a blessing is seen to follow men who leave all or much for Christ! Congregationalists will be inexorable if they do not keep a watchful eye on the mighty movements of the Free Church. Not for jealousy, not for suspicion, not for hostility; but for example, for instruction. Learn from them energy, consent, union in great deeds. Learn from them to expect great things, to attempt great things.

Another secession is wanted. When will the thorough-hearted leave the Church of England? We wish them to be driven from their possession by the scorn, neglect, and discouragement with which they are personally treated; but will they never perceive that they are unequally yoked—the living with the dead? That where they are, they must be weak, trammelled, and embarrassed? That they are giving their strength and reputation to uphold whatever they deem most deadly in error, and most corrupt in practice? Will they never look forth and see how mighty they would be as soon as free? Do they never sigh for a position like that now occupied by a Candlish and a Chalmers? Do their hearts never beat high at the thought of giving for once their beloved Episcopacy a fair field and no favour? Oh, for a free Episcopal Church in England! It were worth a second Bartholomew's-day to gain it!

Then let Congregational pastors bring before their people on the 24th of August, 1845, this great theme with all its glorious recollections—the wondrous history that has followed—the Divine prospects that still brighten and expand in the future. To preach, to pray, to give, on this day, may render it a Pentecostal day of holy influences, purposes, and joys.

ORDINATIONS, ETC.

On Tuesday, the 22nd April, the Rev. Edward Storrow, of Rotherham College, was ordained to the pastorate of the Independent church at Bawtry, Yorkshire. The Rev. Thomas Stratten, of Hull, delivered the introductory discourse. The Rev. T. Smith, A.M. of Rotherham College, proposed the questions, and offered the ordination prayer. The Rev. W. H. Stowell, of Rotherham, then addressed a solemn, impressive, and affectionate charge to the young minister. In the evening the Rev. W. L. Adams, of Newark, preached to the people. The Rev. Messrs. Johnson of Doncaster, Loxton of Gainsborough, Roberts of Tickill, Martin and Palmer of Rotherham College, took part in the devotional services. The weather was peculiarly fine, and a great number of ministers and friends from a distance were present on the occasion. Our young friend is settled over a united and affectionate people, with cheering prospects of future comfort and usefulness.

On August 28th, 1844, the Rev. Joseph Steer was publicly recognised and set apart to the pastorate over the Independent church, Torpoint, Cornwall. In the morning, after reading the Scriptures and prayer by the Rev. S. Nicholson (Baptist) Plymouth, an able and lucid exposition of the principles of Congregationalism was delivered by the Rev. W. Tarbotton, of Totness; the usual questions were proposed by the Rev. J. C. Hine, of Plymouth; an impressive and affectionate charge to the minister was delivered by the Rev. S. Steer, of Castle Hedingham, Essex, founded on 1 Tim. iv. 16, "Take heed unto thyself and unto the doctrine;" and the Rev. E. Jones, of Plymouth, concluded with prayer. In the evening, the Rev. J. Lander, of Bodmin, commenced with prayer; the Rev. W. Spencer, of Devonport, preached a faithful discourse to the church and congregation founded on Jeremiah xlii. 5; and the Rev. J. Wills, of Basingstoke, concluded. The Rev. Messrs. Horton, (Baptist) Richards, Heathcote, Bowhay, Wreford, &c. also took part in the services. The entire engagements of the day were interesting and solemn, and produced a delightful and hallowed impression. [This announcement only reached us a few weeks ago.]

The Rev. W. M. O'Hanlow, recently of Birkenhead, Cheshire, has accepted the cordial and unanimous invitation of the church and congregation assembling in the Independent Chapel, Hollinshead-street, Chorley, and entered upon his public labours in that place upon the second Sabbath in March.

The Rev. James Fleming, senior student at Highbury College, has received a cordial and unanimous invitation from the church assembling in High Street, Lancaster, to the pastoral office. Mr. Fleming has accepted the invitation, and purposes to enter on his labours in that important field the first Sabbath in July.

On Thursday, May 1st, 1845, the Rev. Henry Howard, late of the Theological Institution, Pickering, was solemnly ordained to the pastorate of the Independent church assembling in Bethesda Chapel, Rillington, in the East Riding of Yorkshire. The Rev. Henry Birch, of Driffield, commenced the service with the reading of the Scriptures and prayer. The Rev. J. C. Potter, of Whitby, delivered the introductory discourse on the nature of a Christian church, and in defence of Congregational principles; and also asked the usual series of questions. The Rev. W. Blackburn, of Bamford, (Mr. H.'s pastor,) in the absence of the Rev. G. B. Kidd, of Scarborough,

offered the ordination prayer; and afterwards gave the charge from Luke xix. part of the 13th verse, "Occupy till I come." In the evening the newly-ordained pastor introduced the service with reading and prayer. The Rev. G. Schofield, of Malton, closed the services of the day by an interesting and forcible address to the people, from 1 Thess. v. 12, 13. The Revs. J. Jameson, of Robin Hood's Bay; W. Hackett, of Mickleby; W. Mitchell, of Staithy, severally took parts in the solemn services. Between the services about two hundred persons sat down to tea, which was furnished by the ladies in the congregation. And on the following Lord's-day, May 4th, two powerful sermons were preached by the Rev. W. Blackburn.

OPENING OF A NEW CHAPEL.

TRINITY CHAPEL, PILLGWENLLY, NEWPORT, MONMOUTHSHIRE.—The above place of worship was opened, May 7th, 1845, for the use of the Congregationalists of Pillgwenlly, most of whom belonged to the Tabernacle, Newport, but have been formed into a separate church, and have encouraging prospects of increase and usefulness amongst a large and growing population. The Rev. J. Glanville, of Kingswood, preached in the morning, from 2 Cor. v. 20. The Rev. T. Rees, of Chepstow, in the afternoon, from Gal. vi. 9; and the Rev. H. J. Bunn, of Abergavenny, in the evening, from Luke xv. 7. The other parts of the services were conducted by the Rev. Messrs. J. Lewis, Musllech; H. Davies, Usk; L. Powell, Cardiff; W. Gething, Caerleon; and Thomas Gillman, Tabernacle, Newport.

BRECON COLLEGE LIBRARY.—The Rev. E. Davies, Classical Tutor of Brecon College, begs to acknowledge the receipt of an acceptable donation, from an *old friend*, of nearly fifty volumes, for the College Library.

BRIEF NOTES ON PASSING EVENTS.

OUR absence from England when the Magazine for June was published, prevented our supplying the "Brief Notes" which a retrospect of the public affairs of the month might have suggested, and it now imposes upon us the duty of glancing at the events that have transpired during the months of May and June.

The Foreign affairs of Europe and the world during that period have not supplied many topics that require our notice, as we have chiefly to do with those which relate to the religious and ecclesiastical questions of our times.

In *Syria* frightful outrages have occurred in the struggles between the Maronites and Druses of Mount Lebanon, attended with such cruelty as to call for the united remonstrances of the representatives of the great powers, both at Constantinople and Beyrout.

The English church at *Jerusalem* is still unfinished; and the obstruction of the work is attributed to the influence of French and Russian intrigues.

Spain appears to be more quiet under its traitorous government, who are said to have succeeded in their negotiations with the court of Rome. Don Carlos has abdicated in favour of his son, Charles Louis, Prince of Asturias; an expedient which is designed to forward the claim of the prince to the hand of the Queen of Spain.

Switzerland is again tranquil, but the success of the Jesuit party at Lucerne appears to encourage new aggressions, and at the next Diet questions are likely to arise that may again violate the peace of the confederation.

France is troubled, like the rest of Europe, by the Jesuits. The great majority of French bishops and archbishops have renounced the principles of liberty, maintained by the great theologians of the Gallican church, and have become partisans of the Ultramontane school, and dare the king and government to do their worst. M. Rossi, who was sent to Rome on this and similar questions, is said to have entirely failed in his mission, and by his importunity and decision to have ruffled the temper of his Holiness. The French Chambers are not likely to be deterred by papal frowns from resisting the systematic encroachments of the Popish clergy.

Similar causes have troubled the neighbouring kingdom of *Belgium*. By its constitution one-half of its Chamber of Deputies are to be elected every three years. The Catholic party, sustained by the government, have roused the opposition of the liberals, who have so completely defeated their opponents in most of the electoral contests, that the ministers have been compelled to resign.

The Parliament of *Great Britain* have, regardless of the voice of the country, passed the Maynooth College Endowment Bill. The number of registered electors, we believe is 1,002,549, whilst more than 1,286,230 signatures to petitions against this most offensive measure have appeared. The Bill was read a third time in the House of Commons, May 21st, by 317 against 184, giving a majority of 133. It was read a second time in the House of Lords, June 4th, by 226 against 69,—majority 157; went into committee, June 10th, when it occupied the attention of their lordships just *thirty seconds*; and was read the third time, June 16th, by 181 against 50,—majority 131. It now only awaits the royal sign-manual to become the law of the land, that Protestant Britain is to be taxed to nourish Popery, the curse and bane of Ireland. This measure has triumphed over the will of the British people by a combination of parties, the most unprincipled and unprecedented. Whigs and Tories, the champions of free trade, and "the farmer's friend,"—Papists, and Puseyites, and Presbyterians,—Evangelicals and Socinians, have joined to set the remonstrances of the nation at defiance. And they flatter themselves that the people will forget it!

But they have too frankly declared their opinions not to fill the Protestant world with astonishment, and true British Protestants with alarm. Again and again have they intimated, that "they shall be ready to endow the Roman Catholic clergy of Ireland;" and the Government have been advised "to accredit a minister to the Vatican, and to receive a nuncio at St. James's"—advice, however, that was scarcely needed, seeing that Lord Stanley has acknowledged, in his place in Parliament, that such relations virtually exist already! But whilst this "healing measure" has been in progress, "the hurt" of poor *Ireland* has become more alarming. The prime Agitator has performed the part of "uncrowned majesty"—and at his "levée" in Dublin, corporations have attended, addresses have been read, and presentations gone through, and "progresses" almost "royal" have been made, which would be ridiculous were they not so mischievously delusive. But all his power is not equal to control the deeds of violence and blood by which the counties of Leitrim, Cavan, &c., are disgraced. Assassination takes place at noon-day; the Protestant population are in constant fear, and carry arms to protect themselves. In fact, this district is on the verge of rebellion and civil war, and "Thomas Steele, O'Connell's Head Pacificator and Head Repeal Warden of Ireland," reproaches the "Molly Magnires" with having despised his pacific efforts, and "rejected the gentle and balmy counsel of their country's almost sanctified benefactor and father, and the solemn adjuration of their clergy from the altars."

The other measures of Government in behalf of Ireland, are not likely to affect the present state of things; and some extreme measures appear necessary to preserve society in the disturbed counties from actual dissolution.